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A  
DESCRIPTION  
OF THE  
EAST,  
AND  
Some other COUNTRIES.

VOL. II. PART I.  
OBSERVATIONS on PALÆSTINE or the HOLY LAND,  
SYRIA, MESOPOTAMIA, CYPRUS, and CANDIA.

By *RICHARD POCOCKE*, LL.D. F.R.S.



LONDON,  
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TO  
HIS EXCELLENCY  
PHILIP EARL of CHESTERFIELD  
BARON STANHOPE of SHELFORD,  
one of the LORDS of his MAJESTY'S  
MOST HONOURABLE PRIVY COUNCIL,  
KNIGHT of the MOST NOBLE ORDER of the GARTER  
LORD LIEUTENANT GENERAL  
and GENERAL GOVERNOR  
of the KINGDOM of IRELAND:

THIS BOOK  
is humbly DEDICATED,  
by his LORDSHIP'S  
most obliged  
and obedient Servant  
RICHARD POCKE.







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# P R E F A C E.

**T**HE kind and unexpected reception which the description of Ægypt met with from the world, for which I acknowledge myself much obliged, made me undertake the present volume with greater cheerfulness : But I fear it will be thought an ill requital for the favour shewn to the first, if the second should happen to be a trial of the reader's patience.

As I begun with the Holy Land, which is a very interesting subject, I thought I could not be too particular in the description of every circumstance relating to that country, the places of which we hear mentioned every day, and generally take a pleasure in acquiring the least knowledge in relation to them : This led me into the same method with regard to Syria and Mesopotamia, the history of which we have delivered down to us from the earliest times, as they were inhabited by the patriarchs, and afterwards became the renowned scenes of action of the Persians, of Alexander the great, and of the Macedonian kings. Asia Minor also, and Greece have always been famous in history, as well as Crete and Cyprus ; so that I thought I could not be too particular in the description of those countries, which are the subjects of antient history and poetry. And if in some places I may have been too circumstantial, in order, it may be, sometimes to carry on the thread of the account, I hope the reader will be favourable, and consider the common frailties of mankind, how indulgent we are to our own thoughts and writings, and how difficult it is to blot out ; which are, and always will be the causes why, almost in every work, many things are published, which had better been suppressed, not to say sometimes the whole works themselves. I submit myself to the judgment



ment of the world, as to which class I shall be ranked under, and which soever it is I shall make the satisfaction of the sincerest penitents, by declaring that it is the last time I shall ever offend in this way.

The great relation antient geography has to antient history and medals, which are a great help in the study of history, I am persuaded will plead my excuse with many, for frequently considering that subject; though I am sensible that there are a great number to whom it will appear dry and unentertaining; and to save them the trouble of casting an eye to see how much they are to pass over, I have thrown every thing into notes on this subject which runs into any length.

Having seen several parts of Europe which are visited by few persons, and notwithstanding either were formerly very remarkable in antient history, or are curious at present with regard to natural history, I thought it might be agreeable to give a succinct account of them in these lights particularly. In relation to places which are commonly seen, I have been very short, and as to others I have almost entirely confined myself to the antiquities, and what relates to natural history, mentioning only a few things of another nature, which are very remarkable. For if I had launched out further I might very well have filled another volume, even of places that are out of the way of what is commonly called the Grand tour.

I have inserted maps of the eastern parts, because they commonly give a great pleasure in having recourse to them, and as they are not always at hand it is very convenient to have them in the book. The shape of the land on the sea, I have taken from the best sea charts lately published by the order of Monsieur Maurepas, and I have endeavoured from other maps, and from my own observations, to make them as perfect as I could in relation both to antient and modern geography. The maps of the Propontis, of the Thracian Bosphorus, and another of the Euxine sea, from which the north part of Asia Minor is taken, were procured at Constantinople by the Reverend Doctor Thomas Lisle, fellow of Magdalen college in Oxford, who offered me the use of them in the most obliging manner. I am also to make my acknowledgements to the Reverend Mr.

Thomas



## P R E F A C E.

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Thomas Hunt, fellow of Hartford college, and professor of Arabic in the university of Oxford, for the pains he bestowed in taking out of several Arabian authors the longitudes and latitudes of many places in Syria and Asia Minor.

If I was to express my obligations to the English gentlemen, from whom I received many favours in the east, it would be a list not only of those I was recommended to, but likewise of all the others who had any opportunity of shewing me civilities. But I cannot forbear mentioning a gentleman of the Dutch nation, to whom I was an entire stranger, Mr. James Fremeaux of Smyrna, who did me the honour, not only to shew me the utmost civilities on all occasions, but to accompany me in seeing every thing in and about Smyrna, and to take care that nothing should escape my observation. He is a gentleman who must be acknowledged by all that know him to be far above any thing that can be said of him, and I shall ever retain the utmost sense of gratitude towards him. I cannot however acquit myself without making my particular acknowledgements to one of our own country, Mr. Arthur Pullinger, for the many extraordinary civilities I received at Aleppo; and I am particularly obliged to him for several informations with regard to antient places in those parts: This gentleman, whilst he resided in that country, acquired not only a very extraordinary knowledge of the Greek medals, but likewise of the antient geography and history of those parts, and of Asia Minor, and Greece.

In the plate of the title, the Thracian Bosphorus is represented, and Europa crossing it on a bull; which by some is related of her in this place, though the most common story is of Io in the shape of a heifer, consequently the land of Europe is on one side, on which stands Minerva, the emblem of Greece, with her usual attributes, and there is a view of Constantinople. On the other side is the land of Asia, which country is represented by a woman from Beger, as in Montfaucon; she has in her right hand a serpent, and her foot seems to be on the prow of a ship, and what she has in her left may be designed for a rudder, tho' contrary to the usual manner of resting on the ground:



These seem to be emblems of prudence, commerce, and naval strength : Cybele sits near her, from Boiffard, and likewise in Montfaucon ; she is the emblem of Syria ; this was a vow of Lucilla, the wife of Lucius Verus : She has her hand on a globe the earth, and the designer has supplied the other, which was broken off, as holding a patera ; on each side is a sphinx, together with corn, fruits, and flowers of all sorts ; which signify that she was esteemed as the goddess of nature and plenty. On a tree hangs a medal that was struck on the conquest of Judæa, in which a woman, representing that country, sits in a melancholy posture under a palm tree.





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A  
DESCRIPTION  
OF  
The *EAST*, &c.

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BOOK the First.  
*Of* PALÆSTINE, *or the* HOLY LAND.

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CHAP. I.

Of PALÆSTINE, or the HOLY LAND in general, and of  
JOPPA, RAMA, and LYDDA.

PALÆSTINE consisted of the twelve tribes of Israel, and comprehended not only the land of Canaan, which lay between Jordan and the sea, and was bounded on the north by mount Libanon, and on the south by Arabia Petræa, but took in likewise the kingdoms of Basban and of the Amorrhites beyond Jordan, which fell to the lot of the tribes of Reuben and Gad, and the half tribe of Manasseh.

Before this country was conquered by Joshua it consisted of several small kingdoms; and after it had been governed by judges for some time, when it was in possession of the Israelites, it was erected into a kingdom under Saul; but on the revolt of the ten tribes under Rehoboam, it was divided into two kingdoms, that of Judah, containing the tribes of Judah and Benjamin, and that of Israel or Samaria of a much greater extent, which comprehended the other ten tribes.

After the captivity in Babylon the government was in the hands of the high priests until the time of Julius Cæsar, when the constitution was altered by the Romans, and Antipater shared in the government with Hyrcanus the last high priest who enjoyed the sovereign power. Afterwards Herod, the son of Antipater, alone governed this and some other neighbouring territories under Augustus.



## OBSERVATIONS

The Romans divided the country into several tetrarchies, under different governors, part of which were afterwards made a Roman province, and some of them were at certain times erected into a kingdom. Gabinius also governour of Syria divided the country into five jurisdictions, each having its court for the administration of justice. At length the Jews being dispersed after the destruction of Jerusalem, this country was considered only as a part of a Roman province. In the division of the empire it fell to the lot of the Eastern emperors; but the Saracens overrunning these parts, it remained in their hands four hundred and sixty years: It was then conquered by the Christians, when Jerusalem and the Holy Land were made a kingdom, and being in part possessed by its sovereign, and the knights of Jerusalem, it was held by them eighty eight years, and was the seat of the holy war, until it was entirely subdued by the Mahometans in the year one thousand one hundred and eighty seven.

Voyage from  
Ægypt to  
Joppa.

On the tenth of March, one thousand seven hundred thirty seven-eight, I embarked at Damiata, on board a French ship that carried the Ægyptian pilgrims to Joppa, most of them being Coptis, in all about two hundred and fifty. The first land we had sight of was mount Carmel, but, the wind being contrary, we did not land at Joppa until the fourteenth, when I went to the Latin convent.

Joppa.

Joppa is in the tribe of Dan <sup>a</sup>, in the champain country of Saron, which extended from this place northward as far as Cæsarea. Ancient geographers seem to have mistaken in placing Joppa near the south-east corner of the Mediterranean, which, according to the sea charts, as every one may observe, is much further south, and is commonly placed to the southward of Gaza, about the ancient Raphia, at the gulph of Larissa.

Joppa is situated on the side of a low hill over the sea; there seems to have been an ancient port, which might have contained great Vessels, but now large boats only can go into it. The ships ride in the open road, and are often obliged to go to sea in stormy weather.

The Latin convent, where European pilgrims are received, is said to have been the house of Simon the tanner. But the tradition is more probable that it was on the site of an old convent, near the European burial ground, over the sea, at a place where there are tanpits, which may have been made of late years. It was here St. Peter saw that remarkable vision, by which he was forbid to call any thing common or unclean <sup>b</sup>. All the other religions have their convents at the foot of the

<sup>a</sup> According to the Roman division of Palestine, it is in the tetrarchy of Judæa, which consisted of the tribes of Juda, Benjamin, Dan, and Simeon. The other parts of the division consisted of Samaria, Galilee, Peræa, Decapolis, Gaulonitis, Galaaditis, Batanæa, and Auranitis. Samaria contained in it the tribes of Ephraim, Issachar, and the half tribe of Manasseh. Galilee had in it the tribes of Zabulon, Affer, and Naphthali. Peræa on the other side of Jordan consisted of the tribes of Gad and Reuben. Decapolis was part of the half tribe of Manasseh. Gaulonitis was to the north of it. Galaaditis was a hilly

country, extending from mount Libanon, thro' the half tribe of Manasseh, and the tribes of Gad and Reuben. Further north in the half tribe of Manasseh was Batanæa. And more northwards was Auranitis or Ituræa: Beyond this, bordering on the territory of Damascus, was Trachonitis. The country of the Philistines was to the south of Joppa, and chiefly consisted of five cities with their territories, that is, Ascalon or Ekron, Gath, Azotus or Ashdod, and Gaza, which country was given to the tribes of Dan and Simeon, but was never entirely possessed by them.

<sup>b</sup> Acts x.



hill near the sea, with conveniences for receiving a great number of pilgrims, who often wait here to go with the caravan to Jerusalem before Easter, and to embark when they return.

About a mile to the east of the town, on a rising ground, are some old foundations, which they call the house of Tabitha, who was raised from the dead by St. Peter<sup>c</sup>, where probably there was a church dedicated to her, and the Greeks come to this place, and perform their offices on the day of her festival.

They have a great trade at Joppa in soap, which is not only made here, but likewise at Jerusalem, Rama, and Lydda, though commonly sold under the name of Joppa soap, and it is from this place that Ægypt is chiefly supplied; it is made of the oyl of olives and ashes. They also export great quantities of cotton in small boats to Acre, to be ship'd off for other parts. They have a constant supply of good water, by digging wells close by the sea shore.

The town belongs to the Kisser-Aga, or head of the Grand Signior's black eunuchs, who sends a governour to this place, that resides in a small castle, at the south end of the town, and has a soldiery under him; but they are of little use in the country against the Arabs, because, as I was informed, if they happen to kill any one, they are obliged to pay for the blood a fine of eleven hundred piafters, which is near one hundred and fifty pounds, and sixteen changes of raiment, which the soldiers of the Grand Signior are not obliged to.

There was an opinion that Jerusalem could be seen from this place<sup>d</sup>, but it would be difficult to conceive it, as the hills between these places are considerably higher than those on which Jerusalem stands, unless they could see from the height of Joppa any of the very high towers of Jerusalem; for Josephus affirms they could view the sea from the tower Psephinus, as well as the utmost extent of the Jewish dominions to the west. This place is also mentioned by the ancients, as the scene of the adventure between Andromeda and Perseus<sup>e</sup>. And the grave St. Jerom<sup>f</sup> says, that the ring to which the lady was fastened remained in the rock to his time.

I did not see Joppa till after my return, for when I went to the Latin convent the superior informed me, that a caravan was then setting out<sup>Journey to Rama.</sup> for Rama, and that the monks, who went with it, were to be at Jerusalem the next morning. So I put all my cash into the superior's hands, it being a rule never to carry any money, because, if the Arabs should chance to find it, it would often expose pilgrims to be searched, and ill used for the same end. I went with the servant of the convent out of the town, where an ass being provided for me, I was accompanied by two Arabs on horseback, and came up with the caravan that had already set out; which consisted of a few camels, aboutt twenty asses laden, and some persons either on asses or on foot; and among the former, four of the Latin monks, to whom I made myself known. I soon found we were got into a country under the influence of the Arabs, for as our beasts

<sup>c</sup> Acts ix. 36.

<sup>d</sup> Strabo, xvi. p. 759.

<sup>e</sup> Strabo, ibid. Josephus, iii. p. 29.

<sup>f</sup> Hic locus est quo usque hodie saxa mon-

strantur in littore, in quibus Andromeda religata, Persei quondam sit liberata præsidio.  
*Comment. Hieronymi in Jonæ prophetæ cap. 1.*



## OBSERVATIONS

(that were not easily governed) went too fast, they came often, and stopped them with the butt end of their muskets, which they not only laid on the beasts, but also on the riders, especially on the monks, who thought it policy to pretend not to understand the Arabic language, that they might not be troubled with their impertinence. After travelling three leagues we arrived at the Latin convent in Rama, in which they are all Spaniards. The monks set out that night for Jerusalem, under the conduct of some Arabs, whom they usually imploy, who furnished them with horses; but they said they heard I was a rich merchant, and demanded a very extravagant price to carry me; on which it was thought adviseable that I should wait for another opportunity. During the time I staid in the convent, the superior thought it proper I should not stir out, or be so much as seen from the terrace on the top of the house, that the Arabs might not know that a Frank was there.

Rama.

Rama in the tribe of Ephraim, called by the Arabs Rameli, is situated in a rich plain, and is supposed to be the Arimathæa of Joseph. The monks have a notion that the house of Nicodemus stood on the spot of the small old chapel in their convent; and that he made that famous crucifix here which is at Lucca, and is commonly called Volto Santo. This convent is said to have been founded by Philip the good, duke of Burgundy.

There were two churches at Rama, which are now converted into mosques, in one it is said some of the bodies of the martyrs of Sebaste in Armenia were deposited: Near the tower of that church is a large building, supported by pillars, which is thought to be the remains of a monastery. Near the Latin burial place, there is a large cistern or vault under ground, which has always plenty of good water in it; the root of the tamarisk tree growing into it, the waters are esteemed good for the dropsy. There are great ruins of houses in this place, so that it seems formerly to have been a much more considerable town than it is at present; and it is probable that it flourished during the time of the holy war. The Greeks and Armenians have convents here, and there are commonly three or four French factors, who reside in this place, to buy up cotton, and send it to Joppa. The Arabs are so troublesome in these parts, that sometimes they rob the people even in their gardens.

Lydda.

About a league to the east north east in this plain is Lydda, where St. Peter cured Æneas of the palsy †. I went to it in my return, it is said to have been destroyed by Cestius in the beginning of the Jewish war, and when rebuilt it was called Diospolis. It is now only a poor village, but the stones that are seen in the modern buildings shew, that it has been a place of some consequence. There are remains here of a very fine church, built by the emperor Justinian, and though some later writers say, it was the work of a king of England, yet from the architecture that remains, it may be concluded, that it could only be repaired by one of them, probably by Richard the first, when he was in Palæstine, during the time of the holy war. This building is of hewn stone, both within and without, and of excellent masonry. The Greeks have the east part of the ruined church, which is uncovered, except that the arch remains over the high altar, which being a pointed arch,



after the Gothick style, doubtless was built when the church was repaired; the Turks have turned the west end into a mosque, having a great veneration for St. George. They have some legend that he was of this place, and suffered here as a confessor by scourging, and some say died in this place as a martyr, of which particulars there seems to be no account that can be depended on.

All this country is a very rich soil, and throws up a great quantity of herbage. I observed chardons growing very rank, also rue, fennel, and the striped thistle, which probably, on this account, has been called the holy thistle; they say also there are a great variety of anemonies. I saw likewise many tulips growing wild in the fields, and any one, who considers how beautiful those flowers are to the eye, would be apt to conjecture that these are the lilies to which Solomon in all his glory was not to be compared.

On the seventeenth the great caravan of pilgrims came from Joppa <sup>Journey to Jerusalem.</sup> to Rama, in their way to Jerusalem, under the conduct of the governor of that city. The Latin monks neither go themselves, nor send others with it, because some Europeans have formerly been taken out of the caravan by the Arabs, and detained by them in their villages and tents, till the Latin fathers have sent money to ransom them; so that now they always travel under the conduct of Arabs, having generally some of known fidelity, who serve them on these occasions. It was thought the roads would be more secure about the time when the great caravan was passing; so in the evening every thing was prepared for my departure. And as soon as it was dark I set out for Jerusalem, under the conduct of an Arab on horseback, and his servant on foot. He led me two or three miles to his tent, not much out of the road, where there was an encampment of Arabs. I sat round a fire in the tent with his wife and others. For the Arabs are not so scrupulous as the Turks about their women, and though they have the harem, or womens part of the tent, yet such as they are acquainted with come into them; they brought me bread and coffee, and after a while signified that I might go to sleep on the carpet. For I understood that we should depart in an hour or two, so as that we might be at Jerusalem before it was day. I fell asleep, but when I awaked, and saw the day light, I began to be very uneasy. However coffee was prepared, and the Arab went out, as I supposed, to get the horses; but as it was two or three hours before he returned, I began to be very apprehensive what they might design to do with me; but when he came in he endeavoured to make me understand that we should depart at night, which gave me some satisfaction, though I doubted whether he was entirely to be depended on. And I lay under greater difficulties, as, in this journey, for certain reasons, I did not take my interpreter with me. However they entertained me as well as they could, made cakes which were four, and brought fine oil of olives, in which they usually dip their bread, and perceiving I did not like it, they served up some four butter milk, and every meal was closed with coffee. I was kept in the harem for greater security, the wife being always with me, no strangers ever daring to come in to the womens apartment, unless they are introduced. Several women came to look at me, and some men. In the afternoon the Arab, putting his



striped garment upon me, took me out to walk with him in the fields, and, as a mark of his civility, cut off the tender shoots of wild fennel, and gave them me to eat. However, as soon as it was dark, we set out as before, and, when we came to Jerusalem, he said, that coming out of Joppa he was informed that some of his enemies were there, and he was afraid they might have laid wait for us; so to be secure he conducted me to his tent, and when he had me out, did not care to carry me back to the convent again. It is certain this is thought to be one of the most dangerous roads in Turkey, and accordingly in the plain he conducted me, not by the high road, but through the fields, and I observed, that he avoided as much as he could going near any villages or encampments, and sometimes stood still, as I thought, to hearken, and would often stop, and, as I imagined, called his servant to be near him, and ready to give him his pike.

We had travelled, as I conjectured, about six miles in the plain, crossed the dry bed of a winter torrent, and ascended the hills to the north. This probably is the rivulet, called by the writers of the holy war the river of Rama, and may be the same as Gaash<sup>2</sup>, mentioned in the holy scripture, and probably is that river which Reland supposes to fall into the sea, about half a league north of Joppa; we ascended the hill, and coming to a narrow pass, I observed a square building of hewn stone to the left, and, opposite to it, on the other side of the hill, a large ruined building over a precipice. This seems to be what is commonly called the castle of the good thief, where they say he was born and lived, and, I suppose, is the same place that the Arab shewed me at a distance in my return from Jerusalem by another road, and told me it was called Ladroun. From the account that travellers give, the building to the left seems to be the mosque, which, they say, was a church dedicated to the seven Maccabees, where some also affirm, that they were buried, but without reason, Modin the place of their birth and interment being in the tribe of Dan. On the top of the hill we passed through a ruinous village; here the Arab seemed to be under some apprehensions, and I observed, that he rid with his pike poised, so as to be ready in case of any attack. We descended the hill, having a narrow valley to the south, and observed a small stream running down the side of it into a large cistern. We ascended another hill on the south side of the valley, and went along a plain road with hills on each side; I did not see a place which is called Jeremiah, where they say there are ruins of a church, and some think that it probably may be Anathoth, where that prophet was born. Going on I saw a mosque on a high hill, which afterwards I had reason to think was Rama, where Samuel was buried. We descended the rocky hills, and passed by the end of a valley, which had high hills on each side of it. This I had afterwards reason to conclude to be the valley of Lefca. We ascended a little way, and passing by a ruin to the right, came to the top of a low hill, from which we descended into the plain country which is near Jerusalem. I saw many ruins on each side of the road; and we arrived at the gate of Jerusalem near two hours before day.

<sup>2</sup> 2 Sam. xxiii. 30. 1 Chron. xi. 32. It is probable that these brooks rise about mount Gaash, which was to the south of Timnath-te-

rah, where Josuah was buried. Jos. xxiv. 30. Jud. ii. 9.







Sepulchres of Judges





A  
PLAN  
OF  
JERUSALEM  
and the Adjacent  
COUNTRY.

$\frac{1}{2}$  of a German Mile.

$\frac{3}{4}$  of an Italian Mile.

5 English Furlongs.

$\frac{1}{3}$  of a French League.

J. Jefferys Sculp.









## ON PALÆSTINE.

7

The Arab would have left me, but I made signs to him not to go, and as it rained I stood and rested myself against a tree, and slept, being much fatigued; but if he had left me, I should have run a great risque of being stript, for people came to the gate before it was open. As soon as we could go in, the Arab left me with the keeper of the gate, and called the Dragoman or interpreter of the convent; whilst he was gone I had been insulted by the boy that belonged to the gate, who demanded money of me, and snatched my handkerchief from me as a pledge, but the man into whose hands he put it, returned it to me, when the interpreter came, who shewed me the way to the convent.

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### CHAP. II.

#### Of JERUSALEM, and of Mount SION in particular.

IT is doubted by some whether Salem, mentioned in the history of Abraham, was situated where Jerusalem now stands; however, it <sup>Jerusalem, its names.</sup> is certain this city was called Jebus, when the Israelites conquered it. The present name is thought to signify the inheritance of peace. After it was destroyed by the Romans it was called Ælia, but it soon recovered the old name, which was always retained among Christians. The Arabs call it Kudes-Sheriff, that is, The holy and noble.

This city stands at the south-end of a large plain that extends north-wards towards Samaria, and has vallies on the other three sides, which to the east and south are very deep. The former is called the valley of Jehosophat, the latter the valley of Siloe and Gehinnom; the whole also seems to have been sometimes called the valley of Jehosophat, and then Siloe and Gehinnom must be considered as only particular parts of it. The valley of Rephaim on the west is not so deep; the hills on the other side of these valleys are higher than Jerusalem. <sup>Situation</sup>

The city in its greatest extent consisted of four hills, Sion to the south and west<sup>1</sup>, Moriah to the east, Acra to the east and west, extending the whole breadth of the city, and Bezetha to the north: it was above four miles in circumference, but now it does not exceed two miles and a half. <sup>Hills.</sup>

Josephus says, it was defended by three walls, where there were no valleys; mount Sion was entirely encompassed with one wall; mount Acra had probably a wall every way but to the south, where it joined to Sion and Moriah, and so also had Bezetha; the court of the temple also was encompassed with walls. <sup>Walls.</sup>

The old city stood on mount Sion, which is Jebus, and was the highest hill. The south part of it is now without the walls; it is bounded to the south and west by a deep valley; to the east it was separated from mount Moriah by the valley of Millo, called by Josephus Tyropeion, or the place of the cheesemongers. The bazars or shops are at present in <sup>The old city stood on mount Sion.</sup>

<sup>1</sup> Mount Calvary and Gihon, and the Valley of carcases, being mentioned as north of mount Sion, and without the city, has made some people conclude that mount Sion was to the north of the city.



this valley, and the quarter of the Jews with their seven synagogues. To the north it was bounded by the Valley of carcases, which lies between it and mount Calvary; mount Gihon also probably might join to it towards the north west corner, but it seems to have been left without the city by reason that the natural situation of it is weak to the west, where the valley is very shallow.

Its towers.

Herod built three towers on the north side of Sion, and gave them the names of Hippicus, Phasælus, and Mariamne. The tower Hippicus was at the north west corner, which might be where Nehemiah † mentions the tower that lieth out over-against the king's high house, that was by the court of the prison in which Jeremiah was confined; the castle, which is now called the tower of David, seems to stand on this spot, and is said to have been built by the Pisans in the time of the holy war. It is marked A. in the second plate, which is the plan of Jerusalem<sup>k</sup>. The tower Phasælus was about the north east corner, and might be where the tower of Furnaces stood, which is spoken of by Nehemiah; and Mariamne, which was between them, might be either the tower of Meah, or that of Hananiel, mentioned by him, all which we may suppose were rebuilt by Herod in a stronger manner.

Gates.

There were several gates to mount Sion; that of the Effenes, mentioned by Josephus, seems to have been to the west, probably in that part which at present is not enclosed. The gate of David, which may be the same as that of the merchants, and the fish gate, seems to be what is now called the gate of Bethlehem, at the north west corner of the old city; it may be also the gate of Gennath of Josephus, or the gate of the gardens. The horse gate, from Nehemiah's description, was probably about this part, or on the north side, and might be so called from the horses being led out of it to be watered, it may be, to the pool of Gihon. The gate Miphkad also of Nehemiah, seems to have been to the north; afterwards he mentions the turning of the corner, which might not be one of the principal corners of the city, but the angle made in the wall to the south of mount Calvary. Near this was the sheep gate, which may be what is now called the iron gate, beyond which was the old gate. The gate of the valley must have been at the south end of the valley of Millo. The dung gate I should imagine was on the east side of Sion leading to Millo, by which, without doubt, they carried the dung down to the valley. The gate of the fountain seems to have been that at the south end of the vale of Millo, leading down to Siloe and the valley of Jehosaphat. The gate of Sion, if distinct from any of these, might be about the south part of the hill, leading to the highest and strongest part of it, which was the citadel, and was the last place that was taken by Titus.

Places on it.

Within the present walls of mount Sion, going from the tower of David to the east, are the following remarkable places; first on the left, the spot where they say Christ met the three Maries, a. and then turning to the left is the house of saint Thomas, b. near that is the beautiful church of saint James, c. in which they shew the place where he was beheaded; it belongs to the Armenians, who have there a large convent

† Nehemiah iii.

<sup>k</sup> In this plan of Jerusalem only those streets are drawn in which there is any thing remark-

able; the parts that are dotted are the more obscure parts of the city, which were not so well observed.



for the reception of strangers; they also give an account of two stones in it, one brought from mount Sinai, against which, they say, Moses broke the tables of the law, and the other from that part of the river of Jordan where our Saviour was baptized. A little further is the house of Annas the high priest, d. called the church of the olive, because they affirm that the olive tree is in the court, to which our Saviour was tied when he was brought before Annas; here also they are pleased to shew a stone, which, they say, spoke on that occasion. Returning to the street in which the house of saint Thomas stands, and turning down to the left hand towards the iron gate, one comes to the church of the Syrians, e. which was the house of Mary the mother of Mark, to which saint Peter went when he was delivered out of prison. At the south west end of mount Sion, without the present walls, are the burial places of the christians, and it is probable that the bodies of saint Stephen, Nicodemus, Gamaliel, and his sons, were removed to this place from the valley of Jehosaphat by the emperor Honorius. A little further is the house of Caiaphas, to which our Saviour was carried to appear before the high priest; it is near the Armenian convent, f. Not far from this, they shew a place, g. where, it is said, the Jews would have thrown down the corpse of the blessed virgin Mary, as they were carrying it to be buried, and further is the place where saint Peter wept, h. and towards the south brow of the hill is a mosque, where Christ eat the passover with his disciples, i. Near unto it is the sepulchre of David, k. over which there is now a mosque, which christians are not permitted to see; and they shew near this the place, where the disciples separated to preach the gospel throughout the world, l.

There were also several remarkable things on mount Sion, of which there are no remains; as the garden of the kings near the pool of Siloam, where Manasseh and Amon, kings of Judah, were buried, and it is probable this was the fixed burial place of the kings, it being the antient eastern custom to bury in their own houses or gardens. There are no signs of the two most beautiful palaces built by Herod, which were called after the names of Cæsar and Agrippa, nor of the house of saint John, where the blessed virgin lived with him, and where she died, together with several other places mentioned by Nehemiah, and others; such as the kings armory, the house of the mighty, which was probably designed for training up young persons to the war, the upper market, and the stairs that went down from the city of David, as may be supposed, to the valley of the pool of Siloe. The vale to the north of mount Sion, I take to be chiefly about the place where the street of the pool now is, which is on the right hand of the street of the Latin convent, that leads to the holy sepulchre, n. This vale extends also eastward to the shops in the quarter about the hospital of saint Helena, having mount Calvary to the north west, and mount Acra to the north east. The first thing observable in that street of the pool <sup>1</sup>, is the pool m. behind the houses to the right; I descended to it by thirteen steps, and found it to be about a hundred paces long and sixty broad; they told me it was called the lower pool; the water that is in it seems to depend on

<sup>1</sup> Called the street of the Piscina, which is the Latin and Italian word for a pool.



## OBSERVATIONS

the rains, and is not drinkable; possibly it may be what is called the old pool, from which there was a stream run through all the city into the brook Kedron. Further on is the church of faint John and faint James, n. belonging to the Greeks, where it is said those apostles were born; near this, on the left, are remains of a wall built of very large stones, and a little further is the iron grate, o. Returning back and going to the south of the holy sepulchre, I saw what remains of mount Calvary, without the church, which seemed to be about the same height of that within it, and going eastward we passed by the place on the left in which faint Peter was imprisoned, p. where there was formerly a church. Making two or three turnings, but going mostly to the east, we passed by the end of three streets of shops, extending to the south, and came by an ascent to the hospital of faint Helena on the right, and to the left a cistern, called by her name, and said to be built by her, both which, tho' probably on the foot of mount Acra, I shall describe in this place. This cistern, q. is a very large vault to receive water, which was doubtless made under some antient buildings, as there are such cisterns under most of the houses in Jerusalem for this purpose. The hospital of faint Helena, r. is a magnificent fabric, the gates are built with a tier of white marble, and a tier of red alternately, having sheets of lead placed between the stones, the kitchen and a large room, said to have been used for the reception of the poor, are very magnificent; but it is probable this building belonged to the knights of Jerusalem, and that it was called the hospital, because the Turks use the kitchen for boiling meat which is distributed to the poor; and so the fathers have given it the name of the hospital of faint Helena. The other large room is made use of as a stable. The streets before mentioned, which are to the south of this rising ground, seem to be the valley north of mount Sion, extending south of this hospital which is to the east, and joins to the eastern valley of Millo, which we may suppose was bounded to the east by mount Moriah, about the street which goes from the house of the rich man's, along by the west side of the court of the temple, to which I observed several entrances from the street. At the corner of the street which leads to the first entrance is a conduit, t. supplied by Solomon's aqueduct; near this, I suppose, was the south west corner of mount Acra; the second entrance from that place to the south is what they call the beautiful gate of the temple, u. All this street consists of shops, and is arched over, and that part of it which is to the east of mount Acra, as well as the streets to the west and south, seem to be the valley of Millo, extending all down the hill to the south as far as the pool of Siloe. The quarter of the Jews, and their seven poor synagogues being, if I mistake not, under the north east corner of mount Sion.

The Latin convent is thought to have been on mount Gihon, though some seem to speak of that hill as beyond the pool of Gihon. From this monastery there is a descent to the street of the pool that turns to the right, out of which the first street to the left leads to the church of the sepulchre, and about this part mount Calvary must begin; which might be a part of mount Gihon. Keeping on in the first mentioned street from the Latin convent, there is still a descent, which, I imagine, must be the foot of mount Acra, extending to the hospital; and that the gate of judgment



judgment led into that part of the city from mount Cavalry, and may have had its name from the council house which is mentioned about this quarter by Josephus.

As I have mentioned the Latin convent, I shall give an account how <sup>Pilgrims of Jerusalem.</sup> European pilgrims are received in it. When they first arrive at the gate of Jerusalem, they send to the Latin convent, and the interpreter of the monks comes and conducts them to the monastery, where there is a building appropriated to European pilgrims, and it is the office of one of the lay-brothers to take care of them, they may also hire a servant in order to have the better attendance; the lay-brother takes care that they are served with whatever they want, and goes always out with them. If there happen to be two or three, and there are seldom more, they commonly make their visits together: when I was there at Easter, there was only a lay-jesuit from Aleppo, a Hamburger arrived afterwards, and then a Ragusean, captain of a ship. Those of condition always make a present on their departure to the value of about six pounds. But there is generally a great number of the eastern catholics to be maintained there gratis; such as the Maronites, and those Coptis, Greeks and Armenians, who acknowledge the pope; for these they prepare a house, and send them provisions from time to time. The European pilgrims dine and sup in the refectory with the monks, where some of them read all the time in books of devotion; they are well served with three or four plates, and have excellent white-wine of their own making. On festivals the priests and strangers go to the guardians apartments after dinner, and drink coffee; he has the title of most reverend, and all the honour of a bishop, when he celebrates, in the manner of mitred abbots, and is nominated by the general of the order once in three years, commonly returning to Europe when his office is expired. He has also full power from the pope, and, if I mistake not, must be always an Italian. He has a vicar, who governs in his absence, and must be a Frenchman. The procurator has the care of the temporals of the convent, and is always a Spaniard, and has a deputy of his own country, who bears the weight of his office; they have also a secretary, and these make up their chapter or meeting for the government of all their affairs; they send also procurators into all parts of Europe to collect the charity which supports them, particularly to Spain, where they say every body must leave them something in their wills, and this is commonly brought to them once a year in specie. They have about ten convents in Palæstine and Syria, three in Ægypt, under a vice-prefect, one at Cyprus, and another at Constantinople. They have a very considerable revenue, but are obliged to be at great charges here in presents to the governour for their protection. On a tumult that rose against them, not long before I was there, the governor promised to protect them, if they would pay for thirty soldiers extraordinary, which is become an annual charge to them; not to mention the expences which they are at in all their convents, in presents to the great men, as well as in the support of their houses. At Jerusalem they happened to be under a good governour, but sometimes they have not been able to go out of the walls without danger.

The ceremony of washing the feet of the pilgrims is an honour which they do all Europeans, unless they happen to be very inferior persons, who



who are not of their church. The function is very particular. The pilgrim is informed that this office is to be performed, and a servant brings warm water to his room, and washes his feet. The pilgrim then goes into the chapel, having his white scull-cap on his head. The guardian comes to his seat in the church, and the pilgrim is placed in a great chair at the lower end of it, with his face to the north. The guardian has a silk cordon put about his neck, and girding himself with a towel or short apron, kneels down before the pilgrim on a white fatten cushion, a priest kneeling on each side of him, who put the pilgrims feet into a cistern of warm water, with dried rose-leaves in it. The guardian first takes the left foot, and washing it with both his hands, wipes it clean and kisses it, and the right foot in the same manner; then setting up his left knee, he puts the right foot on it, wipes it, and covers the lower part with a napkin, which he holds on it; the father, who is on the pilgrim's right-hand, covers his garments with a towel, and in that manner holds them above the instep, and all the members of the convent come one after another, kneel down, and first kiss the guardians hand, and then the instep of the pilgrim. The guardian puts a lighted wax candle into the pilgrim's hand; then all, except the guardian, with lighted tapers, go in procession to the high altar, the pilgrim following, where he kneels before the altar, whilst an anthem and other devotions are sung with the organ, and eight singing boys. Afterwards the procession goes to the two other altars, and then again to the high altar, where the pilgrim is incensed, and coming down to the lower end of the church, he puts out his candle, and the litany is said. At supper the pilgrim is first served with a dish extraordinary, and afterwards the guardian, which is carried to none of the rest. There is also a form of prayer to be said on the departure of a pilgrim, but, I suppose, it is never used for those of a different church.

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### C H A P. III.

#### Of Mount A C R A and Mount M O R I A H.

Mount  
Acra.

**T**HE city on the two hills Acra and Moriah, was called the lower city, and also the daughter of Sion, so often mentioned in scripture. Mount Acra seems to have had two small summits, one to the west towards Gihon, and the other to the east about the part, which is north of mount Moriah, and seems to have been occupied by the tower or castle of Antony. But Simon the Macchabee, high priest, endeavoured to level Acra, that it might not command the temple. There was a gate to the north part of the city called the gate of Ephraim, which was probably about the same place where the Damascus gate now is. The gate of Herod is near his palace, and the prison and grot of Jeremiah are to the north of the valley. The gate of judgment, already mentioned, might have its name either from being near the council-house, or because the council-chamber was over it, which is spoken of by Josephus in this part.

Most



## ON PALÆSTINE.

13

Most of the places, mentioned in our Saviour's way from the house of Pilate to Calvary, were about mount Acra, or on the borders of mount Moriah. The house of Pilate 1. which is the residence of the present governour, overlooks the court of the temple, and commands a fine view of the area and mosque. The present ascent to this house is the spot from which they say the Scala Santa, or the holy flight of stairs at Rome was taken, being about twenty paces in length. Entering this place, on the right is the apartment in which Christ was arraigned. To the east of this is the room in which sentence was given against him, which looks into the court of the temple: Further to the left is a stable where he was scourged; and going out of this house towards mount Calvary, the first place is the arch 2. called Ecce homo, where it is said Pilate shewed him to the people; this arch appears like an old gateway. The next place 4. is, that where the blessed virgin met Christ after he had turned to the left at 3. where he sunk under the cross at the sight of her, when they compelled Simon the Cyrenian to bear it. At this place there is a bagnio, on the spot where there formerly stood a church. About this turning Christ saw the women weeping, and exhorted them not to weep for him. At the turning to the right, up the street that leads to the convent, they shew the house of Lazarus 5; and a little further, at the end of the street, which is to the west of the temple, the palace of the rich man 6. Turning to the left, up the street that leads to the Latin convent, they shew the place 7. on the right hand where St. Veronica gave her handkerchief to wipe his face, which, they say, left the impression on it; and that it is kept at this time in St. Peter's church at Rome. A little further is the gate of judgment, and beyond that a gate now stopped up, by which pilgrims used to go in the same way our Saviour went to Calvary: So that now the remaining part of this way to mount Calvary being built on, is not to be seen, except what is shewn within the church. Returning to the arch on which Christ was shewn to the people, between that and the house of Pilate, is a way to the left, leading to the house of Herod, where in a large room, which is now a stable, they say Jesus was cloathed in purple, and sent to Pilate. Beyond the house of Pilate, going towards the gate of St. Stephen, are three entrances to the right into the court of the temple: Opposite to the first is a building called the tower of Antony, at I. in the third plate. At the south east corner of it is a small turret, and the tower itself is built of large stones rusticated. This probably was the south west tower of that castle, which was first built by the Macchabees, and very much improved by Herod, in order to be a check on the citizens of Jerusalem, who gave it that name in complement to Mark Antony the triumvir: For this place very well agrees with the situation described by the historians, that it was to the north of the temple, and commanded a view of it: It seems to have extended to the north as far as Bezetha; for it is said there was a deep fosse between it, and that part of the city; and I saw to the east of the Damascus gate a fosse cut into the rock, which they now fill up with the rubbish of the city.

To the north east of Herod's palace there is a mosque, which was formerly a church: it is built on the spot where the house of Simon the Pharisee stood, in which Mary Magdalene wiped our Saviour's feet with



her hair. And east of that is the house of St. Ann, the mother of the blessed virgin, where it is said the virgin was born; it was a nunnery; and the grott under the church is said to be the very place of the blessed virgin's nativity.

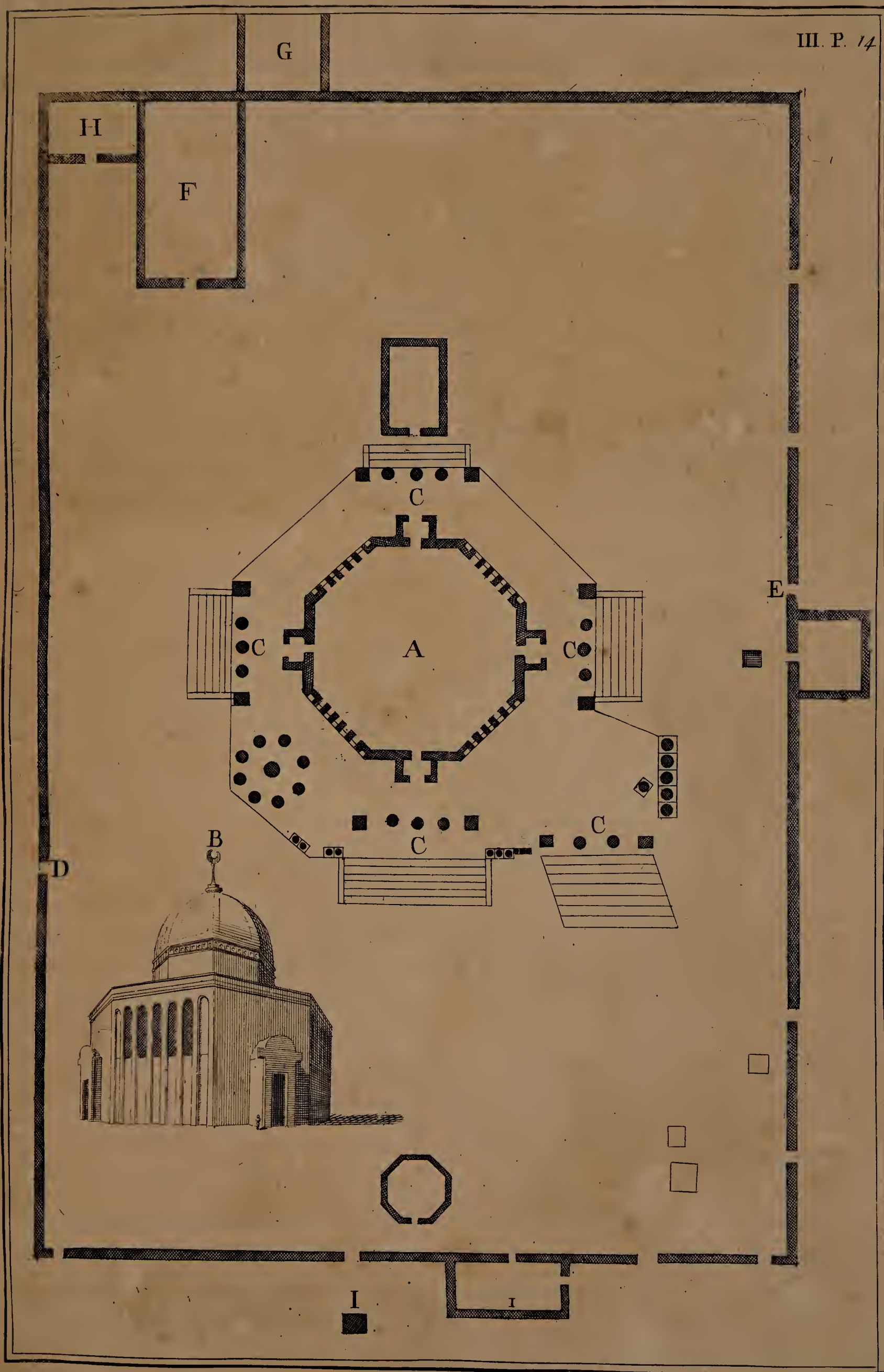
Mount Moriah.

It is not easy to determine whether mount Moriah took its name from the land, to which God directed Abraham to go in order to sacrifice his son, or whether this was actually the mountain on which he was ready to obey the divine command. This hill was to the east of mount Sion, the broad valley of Millo being between them, over which there was a bridge that joined the two mountains. The valley of Jehosophat was to the east of it, and mount Acra to the north. Mount Moriah, which was a rock, seems to have been chiefly taken up by the temple, and Solomon's house to the south of it. The temple was built on the spot of the threshing floor of Araunah the Jebusite, where the plague was stayed; and upon that account it was purchased by David to build an altar on.

The temple.

The buildings that belonged to the temple extended half a quarter of a mile every way, and by pacing the ground, I found it to be about that breadth from east to west; but there were a great number of steps all round, by which they ascended to the plain area, on which the temple itself was built. The whole was supported by walls and buttresses towards the valleys, especially over the deep valley to the east. First, there were several steps up to the court of the Gentiles, which is supposed to have had a colonade or portico all round, and was about forty five feet broad. There was a second ascent of fourteen steps to such another court, called the court of the Jews, which was much finer than the other, and none but Jews could enter into it, and they were obliged to be first purified according to the law. It is probable that there were other steps up to the court of the priests; so that the ascent round must have been considerable, whereas now this hill is near on a level with the rest of the city, occasioned probably by filling up the valleys, and also by levelling the top of this hill, which seems to have been the work of Hadrian: For when the Jews attempted to rebuild the temple, that emperor threw all the ruins of this great building into the valley, and planted a grove, which he consecrated to Jupiter. When Christianity prevailed a church was built on this spot. It is said, that the Jews were miraculously hindered from rebuilding the Temple, when Julian the apostate encouraged them to it, in order to prove that text of Scripture to be false, "that one stone should not be left on another" of that Jewish temple; but the Christians built a church on this spot, which the Saracens, under Omar, converted into a mosque; and when Jerusalem was taken in the holy war, it was again made a place of Christian worship. At present there is a beautiful octagon mosque in the middle of the court, covered with a dome. The plan of it, and of the other buildings in that court, and the elevation of the mosque, as I took them by the eye, and consequently without scale, may be seen in the third plate. A is the plan of the mosque; B the upright; C the colonades, which have a grand appearance, and are of very good Corinthian architecture; there are arches turned on the pillars; possibly these might be porticos leading to the church of the Christians. D is what they now call the golden gate, and E I take to be the beautiful gate of the temple. This mosque





*A PLAN and VIEW of the MOSQUE of SOLOMONS TEMPLE*







mosque has a beautiful appearance, the outside of it being cased with tiles of different colours, but chiefly green, and they say it is the same within. Towards the south east corner of the area is a mosque F. which is an oblong square. Part of it is covered with a dome, which was the church of the purification, and stands north and south; it is said to have belonged to a nunnery. I went through a garden without the walls to the south end of this building, in which there are eight or nine tiers of very large stones, and so there are to the west, under a noble building of hewn stone G. which might be part of the nunnery; there are also some remains at H to the east. Formerly there was a way to some vaults under these buildings, which has been stopped up. The building to the south was probably the spot where the house of Solomon stood. There seems to have been a deep fosse to the north of mount Moriah, the east part of which is still to be seen, and is called by the monks the pool of Bethesda. At the east end of it, at the entrance to the court of the temple, are remains of some buildings, of very large hewn stone, particularly an entablature in a good taste, which may be part of an entrance that Hadrian might have made to his new grove. If this fosse was carried all along to the north of mount Moriah, it must have passed where the house of Pilate is now shewn, which part might be filled up with the ruins of the temple. If the Christians, when they had possession of Jerusalem, had dug here, and in other parts, especially to the east of the temple, and the south of mount Sion, they might, without doubt, have found great remains of the materials of the temple, and of the palaces on mount Sion; and probably have been able to have passed some judgment on the architecture of them. This fosse does not seem to be the pool of Bethesda, which by all accounts must have been to the south, or about the south west corner of mount Moriah. In St. Jerom's time there were two pools, one filled by the rain, the other was a reddish water, as if it retained the colour of the sacrifices washed in it; and I suppose it was about the gardens to the south of the church of the purification, which is within the site of the court of the temple; and the quarter called Ophel was also probably in this part of the city. For it was at the south corner of the temple where the Nethinims lived, who had the care of the sacrifices, and might extend to the north part of the hill or valley.

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#### C H A P. IV.

##### Of Mount CALVARY.

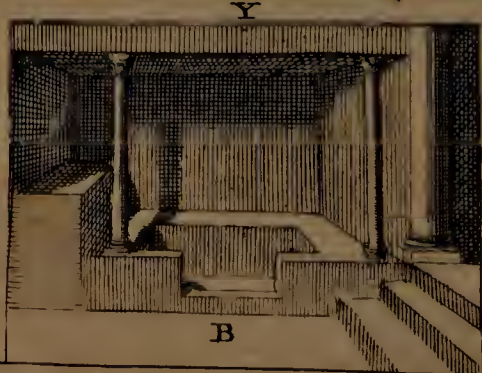
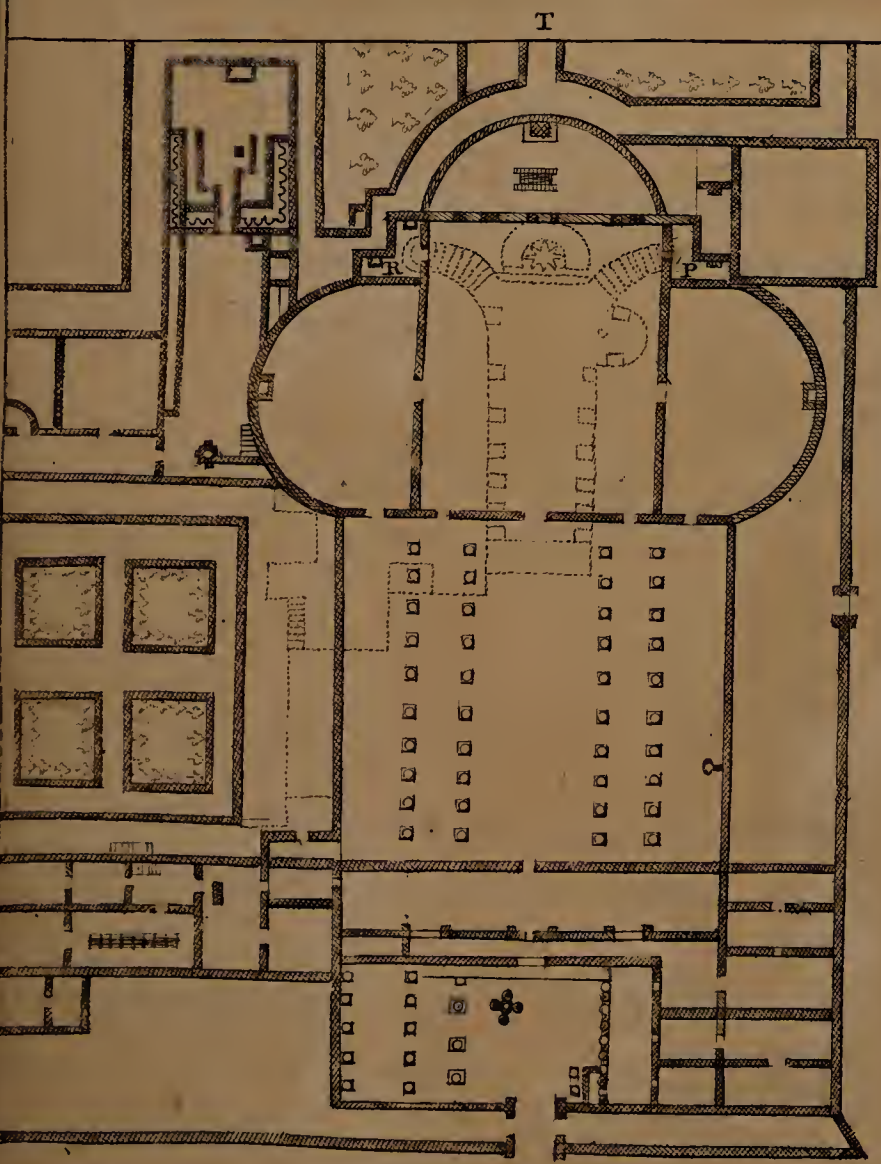
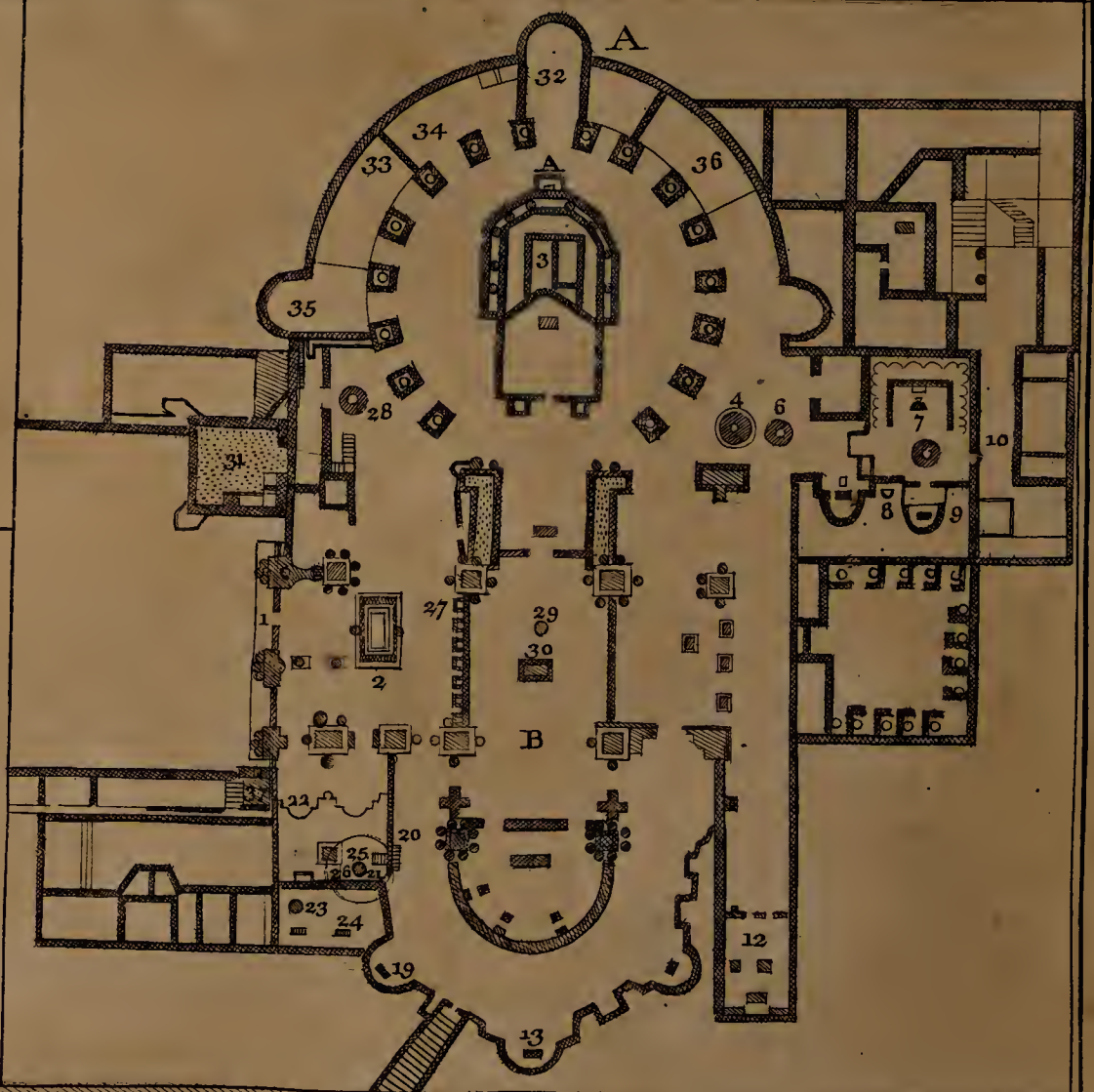
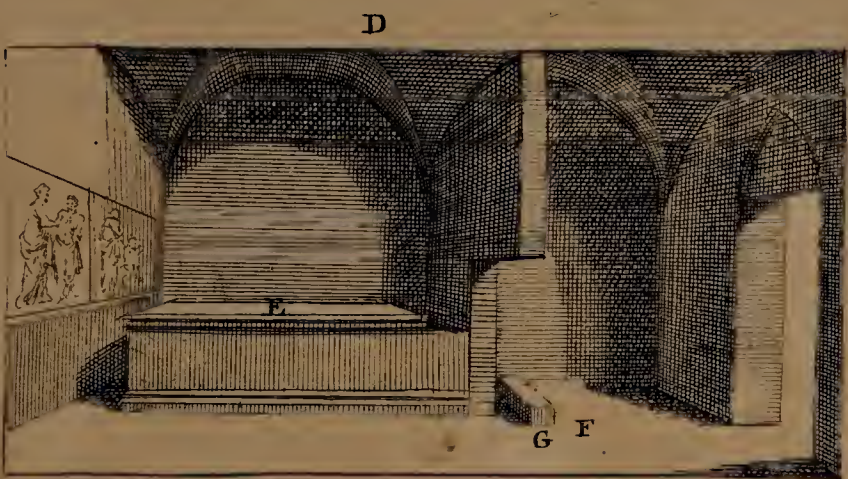
**I**F we suppose the hill towards the north west corner of the present <sup>Mount Cal-</sup> city to be Gihon, where Solomon was anointed, on which the La-<sup>vary.</sup> tin convent now stands; it is in this case probable that Calvary or Golgotha was a part of it, that is a summit of the hill, towards the south east: It was the place where malefactors were usually executed.

The empress Helena, having, as it is said, found the cross here, built this magnificent church over the holy sepulchre. The roof was of cypress,



press, and the king of Spain giving a new one, what remained of the old roof was preserved as reliques, and they make beads of it to this day. There is a hole in the top of the dome to give light, as in the pantheon at Rome. The gallery above is about three fourths of a circle, the opening to the Greek choir, being the other part of the circle. The greater part of the gallery belongs to the Latins, and they have an entrance to it from their convent. The part of the church under the gallery is enclosed, and belongs to the people of several religions. A plan of the church A may be seen in the fourth plate, taken from the common drawings of it; and I shall only mention the several places that are shewn in the church, as a reference to it. A is the church about the sepulchre. B the choir, belonging to the Greeks. 1. The entrance of the church. 2. The stone on which they say Christ's body was anointed for his burial. To the north of it are the tombs of four kings of Jerufalem, not well known, whose bodies it is thought were carried to Christendom when the Saracens took the city. 3. The sepulchre, over which is the building of the plan A; it is cased on the outside with grey marble. A view and section of it may be seen in the same plate. C is the view; D the section; E the altar, on which the body is supposed to have been laid; F the portico; G the stone on which they say the angel sat. 4. Where Christ appeared to Mary Magdalene. 5. The place where he appeared to the virgin Mary. 6. Where he stood. 7. The chapel dedicated to this vision, belonging to the Latins. 8. The altar of the pillar, at which he was scourged, where they shew that column. 9. The altar of the cross. 10. The convent of the Latins, to which there is no entrance but by the church, and as the church is commonly kept locked, they receive their provisions by a window in the door. 11. The chapel of Christ's prison. 12. The chapel where they divided his garments by lot; near this is the chapel of St. Longinus, who pierced our Saviour's side, it being the grot to which he retired on his conversion. To the east of this is the chapel of St. Helena, where the cross of Christ was found, and the crosses of the malefactors in which they shew the marble chair of St. Helena. 13. The chapel, in which is the marble pillar whereon Christ sat when he was crowned. 14. The stairs to the top of mount Calvary. 15. The altar of mount Calvary. A view of the two chapels may be seen at Δ. 16. Where he was nailed to the cross. 17. The place where they say Isaac was offered. 18. The place of the altar of Melchisedeck. For the Greeks have a notion that Abraham met him on mount Calvary. 19. The hole in which the cross stood, cut out of the rock. 20. The cleft in the rock, which is seen also in the chapel of Adam below: At the east end of that chapel is the altar of Adam, exactly under the place where the cross was fixed; and the Greeks have some legend that Abraham's head was deposited there, his body being buried in Hebron. The cleft in the rock above is to the left, or south of the cross, and is supposed to have been between Christ and the bad thief. 21. The sepulchres of Godfrey and Baldwin kings of Jerufalem. 22. The place where Mary and John stood to see Christ on the cross. 23. The hole in the Greek choir, which they call the navel of the world, and imagine it to be in the middle of the earth; it is under a dome that covers the middle part of the





A PLAN and VIEWS of the HOLY SEPULCHRE, of the CHURCH about it, and also of the GROTT, and CHURCH of BETHLEHEM.







the building. 30. The choir of the church of Golgotha. 31. The tower of the church. 32. The sepulchre of Joseph of Arimathæa and his sons. 33. The chapel of the Syrians below. 34. The chapel of the Coptis on the ground floor. 35. The chapel of the Armenians. 36. The enclosed place for the women. 37. The chapel where the virgin Mary stood to see Christ on the cross.

The Latin fathers have a treasury of plate, and other curious things, in the church, but they never open it, lest it should tempt the Turks at any time to seize on their riches; they have a very fine set of new gilt plate for the altar, the present of the king of France. But the Greeks shew whatever they have, at the east end of their great church, particularly a large chalice of gold, the present of a prince of Georgia, many vestments adorned with pearls, and a great number of vessels of silver gilt, mostly of Gothic workmanship.

Having described the holy sepulchre, and the church that is built over it, I shall give an account of the ceremonies I saw in this church; and of the manner in which I visited this and several other places. I arrived at Jerusalem, as mentioned before, on the nineteenth of March, which happened to be Palm-sunday of the Latins, and I went that morning into the church of the holy sepulchre to see their ceremonies. The guardian was habited pontifically in rich vestments, presented by the late emperor. A canopy was erected over the door, and a chair was placed under it, in which the guardian sat, and performed some offices, and afterwards went into the holy sepulchre to bless the palm branches laid on it: when he came out he sat down again in the chair, and they put the palm-branches into his hand; first one for himself; and the rest being given him, one by one, he distributed them to all the congregation, who took them kneeling, and kissed his hand; the priests then went round the holy sepulchre three times, with the palm branches in their hands, and singing an anthem, concluded by going in like manner to the stone of unction.

On the twenty-second, being Wednesday in passion week, I visited the places which our Saviour passed in the way to Calvary, and went through the valley to the east and south of Jerusalem, and part of the western valley; and in the afternoon we all went into the church of the holy sepulchre, and the doors were kept locked till Friday.

Within the church there is a small convent belonging to the Latins, to which there is no entrance but by the church; and here we took up our abode. On the twenty-third the guardian on his knees performed the ceremony of washing the feet of twelve priests, who were seated before the door of the holy sepulchre, and he gave a cross into the hands of each of them. I saw this ceremony performed the week following by the Armenians and Greeks. At the Armenian convent the bishop was girded with a blue towel, and kneeled within a rail, the priest sitting in a great chair without it, and putting his feet into a basin within the rail, the bishop washed his feet with the towel, and rubbed them with sweet pomatum. The Greek ceremony was more extraordinary; it was performed on the stairs on the outside of the church of the holy sepulchre, that leads to the chapel of the blessed virgin, where she stood to see Christ crucified. The bishop went to the top of the stairs, and the twelve priests



stood on each side of them. After the bishop had used some form of devotion, he was unrobed, and had a towel tied a-cross from each shoulder, and a silk towel round his middle. He then went to the bottom of the stairs, and a large basin of silver gilt, with water in it boiled on sweet herbs, being held under the feet of the priest, and one pouring water on them out of an ewer, the bishop with his hands washed the feet, wiped and kissed them, the priest at the same time kissing the ear of the bishop: The uppermost priest representing Peter, made a speech that he should not wash his feet; which being answered by the bishop, he submitted to have that honour done to him. The basin then being brought up to the bishop, he often dipped a large lettuce into it, and several times sprinkled all the people; then the water was thrown on them, and they crowded to wipe the vase with their handkerchiefs, and went so far as to take the herbs out of the caldron in which the water was boiled.

On the twenty-fourth, which was Good-friday, the Latins performed their discipline in an enclosed part of the gallery, early in the morning, before it was light; and they eat late in the same place on their knees, having nothing but bread, raw onions, and water. In the evening their procession began to the chapel of the sacrament, where one of the monks preached in Italian; then going on to the chapel where they divided Christ's garments, a French sermon was preached there. A Spaniard harangued in his native tongue at the pillar of reproach, and a French sermon was preached at the place where Christ was nailed to the cross. At the place of the crucifixion an Italian sermon was preached, and two monks performed the ceremony of taking the small statue of Christ from the cross; and as they took out the nails, shewed them to the people, who at the sight of them beat their breasts. The statue being wrapped up in a white sheet, was carried by four of them to the stone of unction, where it was anointed and perfumed; and this being opposite to the great door, where the Mahometans on the outside might hear the sermon, one of them preached in Arabick. The statue was then carried and laid in the sepulchre, and the people were harangued in Spanish, and so the ceremony concluded about eleven a clock.

On Easter eve, the twenty-fourth, the door of the church was opened, as it was the day before, for all persons to come in; but the Turks insisted on having some gratuity from every one that entered. The Latins celebrated the mass of the resurrection, and at Gloria in excelsis, a cover was let down, and the tapestry on the front of the holy sepulchre appeared, representing the resurrection. We were released from our confinement, but returned the next day, which was Easterfunday, when the Latins celebrated their offices; and the whole body clothed in rich vestments, with candles in their hands, went in procession three times round the holy sepulchre, three silver crosses being carried before them, and certain offices were read at a desk on each side of the sepulchre. As it was the Palm funday of the oriental churches, they performed their ceremonies of distributing the palm branches, and severally went in procession round the sepulchre; that of the Armenians being the most grand and solemn.

On the thirtieth, we went to see several things in the city, as the beautiful gate of the temple; the hospital of faint Helena; and the Greek



convent adjoining to the church of the holy sepulchre; they shew there in a chapel the very place where, they say, Isaac was offered; we went by the iron gate to saint James's church of the Armenians, and to all that quarter. On the second of April we visited Jeremiah's prison and grot, and what are called the sepulchres of the kings to the north. On the thirteenth we saw the part of mount Sion without the walls, and the south end of the old temple, near the church of the purification that belonged to the old nunnery. On the fourteenth we visited all the places about the mount of Olives, Bethany, and Bethphage. On the sixteenth we went out with the sheik of Siloe up to the mount of Olives, the place of the ascension, and saw the village of Siloe, and mountain of offence, and returned by the western valley. On the seventeenth we took another view of the vale of Jehosaphat. And on the twentieth traced the old walls to the north, and reviewed the places that way; and it will appear in the following account, how the rest of the time was spent in seeing the places at some distance from Jerusalem.

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#### C H A P. V.

Of the quarter in JERUSALEM called BEZETHA, and of the sepulchres called the sepulchres of the kings.

**T**HE fourth part of the city, called Bezetha, was a suburb to the north, inhabited by the lower sort of people, and it was encompassed with a slight wall before the time of Agrippa; but he began to make it very strong, and it was finished by the Jews. This was called the first wall in the attack of the city, and the third with regard to the time when it was built. The wall about Acra was the second; and that which encompassed mount Sion was the first that was built, and is called the third in besieging the city. The wall about Bezetha was the first that was taken by Titus; he then took the second about Acra, and afterwards the wall about Sion; he then made himself master of the castle of Antony, and next of the temple; and last of all, he took the citadel of mount Sion. Endeavouring to trace the wall round Bezetha, I thought I saw some imperfect remains of it stretching about a quarter of a mile to the south from the north west corner of the present walls, to which a point of Acra might extend. I imagined I saw the corner of this wall to the north west, and signs of a fosse extending to the east, near a long cistern, which is south of the mount of soap ashes, and so along over the valley of Croum, that is, of gardens or vineyards; and likewise to the south of what they call the sepulchres of the kings; and then to the eastern valley, where, turning south, it joined the second wall. This seems probable, because the situation of the mount of soap ashes just without the walls is very natural. These gardens also seem to be those where Titus was in such great danger when he came to reconnoitre the city<sup>1</sup>. I saw to the north of the vale of gardens a great heap of ruins

<sup>1</sup> Josephus De bello Jud. v. 2.



## OBSERVATIONS

on a rising ground, which might be some work of the Romans in attacking the city. For it cannot well be supposed that the walls extended so far, and that these are the ruins of the tower Psephinus, which was seventy cubits high, and was at the north west corner of the city. It is more probable that this might be Sapha, or the place of prospect, which was about a mile to the north of the old city, where Titus and Cestius encamped; but it is more remarkable on account of another piece of history. For when Alexander had taken Tyre and Gaza, and was come to this place to attack Jerusalem; the priests came out in their vestments, and all the people clothed in white to meet him, which was doubtless the habit of ceremony, who being struck with the sight, adorned the name of God on the priest's breast-plate, and entering into the temple, sacrificed there, and was greatly pleased when the high priest shewed him those parts of scripture that prophesied of his conquest of all the world.

There was a broad street from the gate of Ephraim, and one part of this quarter was called mount Bezetha, which seems to be the height over the grot of Jeremiah, and this probably was the site both of the camp of the Assyrians when they took Jerusalem, and also of Titus's camp when he had taken this outer part of the city <sup>m</sup>. The cave of Jeremiah, where they say he wrote his Lamentations, is a very large grot opening to the south, a little without the present walls, which seems to have been a quarry. To the south of it, near the walls, is a small pool full of dirty water. This they call Jeremiah's prison, into which they say that prophet was let down; but on what authority I know not.

The Sepulchres of the kings.

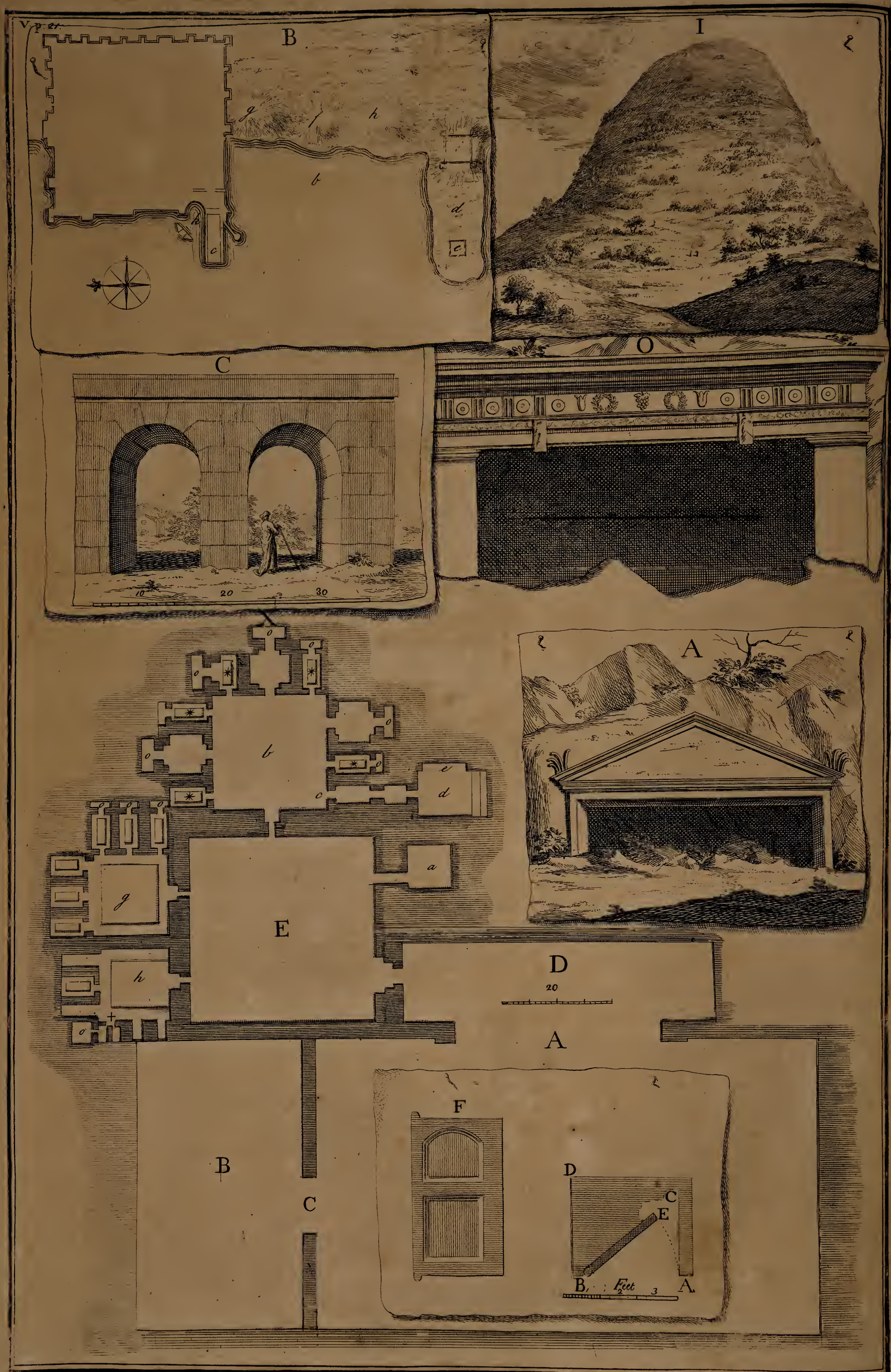
The sepulchres on the out side of the walls to be supposed north of Bezetha, are called the Sepulchres of the kings, which name seems to be taken from Josephus, who says the wall went by the sepulchres of the kings. He says also, that it run along by the sepulchre of Helena, queen of Adiabene, and I should take this to be that sepulchre; and that it is some corruption of Josephus to mention any sepulchre of the Kings in this part, which I do not find spoken of by other antient writers. The sepulchre of Helena is mentioned as having three pyramids over it; and Villalpandus, describing them as sepulchres of the kings, takes notice of one pyramid, standing over them in his time, which is a great proof that it was the sepulchre of Helena; the other two probably having been destroyed, as the third has been taken away since his time. These are the most remarkable and beautiful sepulchres about Jerusalem. A plan of them may be seen in the fifth plate. A is the court before the entrance to them, which faces to the east; it is cut ten feet down into the rock. The long court B. to the south of it, is separated by a partition of the solid rock. There are now no remains of the ancient entrance, which probably was by steps down from the east: For at present they descend by the narrow court B. at a place where the rock is a little broken away; and C is a door, the top of which is cut archwise, the ground being near as high as the arch. The entrance is by a portico D. with a pilaster on each side; over it is a fine entablature cut in the rock, as represented in the same plate at O. The architraves are cut in a particular manner; and

<sup>m</sup> Josephus De bello Jud. V. 7.









SEPULCHRES of The KINGS, X. PLAN of CÆSAREA, B. MOUNT TABOR, I. SEPULCHRE of JEHOSEPHATA, A.



one of them is adorned with a running foliage ; the freeze also is beautifully ornamented <sup>m</sup>. The room E. which leads to the several apartments of the sepulchres, is about five or six feet high, and so are the others. The first apartment a. has no cells in it. The next b. has cells on three sides. To the right at c. stands the stone door, which has been thought something extraordinary; it is two feet and a half wide, five feet and a half long, and five inches thick ; it is left rough within, and is seen at F ; it turns in two sockets, above and below, and possibly it might be lifted out of the lower socket, or by cutting a groove, be let in, and the hole so artfully filled up with stone as not to be seen, at least after so many ages : But it is thought by some to have been hewn out of this rock, and never to have been out of the place ; which is not so difficult to be accounted for, if we suppose that in cutting out the apartment, A, B, C, D. in this plate, they first cleared the place A, B, C. and having left sufficient rock from B to E to be hewn into a door, they might shape out the door, and separate it all round from the rock with great ease, except towards the corners, where, though with some difficulty, they might with proper tools clear away the rock, and form the hinges, by which it was to turn. The door places, if I mistake not, are cut archwise at top on the out side, and in a straight line within. Beyond this door is the apartment d. in which is a semicircular niche e. to the left, all the other niches being cut in the same manner. These, and the two steps at the end, seem to have been designed to lay bodies on. In this room are some broken stone coffins, with semicircular covers belonging to them, those in the other rooms being of the same kind : On each side of these coffins are three rows of foliage in relief. Another stone coffin has a relief of five roses cut on each side, and a kind of lilly at the end. In the other cells the floors that are marked \* are cut down so as to receive the body or coffin ; that which is marked † is divided into two parts. The several cells o. which are very little, seem to have been designed for small bodies, and are commonly about three feet high. The room g. has a walk round it to the cells, the rest being cut down near two feet lower ; and the room h. is in the same manner, except that there is no walk on one side of it.

## CHAP. VI.

### Of the places near the walls of JERUSALEM.

**A**T the east end of the street, which is north of the temple, and of <sup>Gate of St. Stephen.</sup> the house of Pilate, is the gate of St. Stephen. Without this gate, which is on the east side of the city, that saint was put to death ; and going down a steep descent towards the vale of Jehosaphat, they shew a part of the rock a. on which, they say, St. Stephen's body fell when he was stoned, and made an impression on the rock.

We came down into the valley to the bed of the brook Kedron, which is but a few paces over, and in many parts the valley itself is no wider :

<sup>m</sup> Under the two middle triglyphs the rock is rough, and left lower than in other parts.

So that it seems as if there had been some relief there, probably either of an eagle or angel.



Brook Kedron.

Mount Olivet is to the east of it. This brook rises a little way further to the north; the valley, as I apprehend, not extending far that way: There is no water in it, except after great rains or showers: The bed of the torrent is narrow and deep; there is a bridge, over it below the gate of St. Stephen; and they say, when there is water, it all runs under ground to the north of the bridge, unless the torrent swells much, which had happened but once in several years, and was then occasioned by great showers of rain. This brook runs along the valley of Jehosaphat and Siloe at the south west corner of the city, and then turning south, it runs to the dead sea.

Sepulchre of the virgin Mary.

Passing over this bridge, and going to the left, we came by a descent of several steps down to the sepulchre of the blessed virgin. On one side there is a door place walled up, which is about half way down to it, of which they can give no account: But it is probably the sepulchre of Melisendis, queen of Jerusalem, who is said by some authors to have been buried here. Below they shew the sepulchres of Anna, Joachim, and Joseph, as well as that of the blessed virgin, about the latter all the different professions have their altars, the whole is cut out of the rock. We returned into the valley, and on the east, adjoining to this, we came to the grotto c. in which our Saviour was in an agony, on account of his approaching sufferings. To the south, at the foot of mount Olivet, is the garden of Gethsemane d. in which there are seven old olive trees, said to have been there in our Saviour's time. A little above this, in the road up the mount of Olives, is the stone d. on which they say the blessed virgin's girdle fell at her ascension, and left an impression.

Going along the foot of mount Olivet to the south, there is a stone where the disciples slept, whilst Christ prayed. A little further at n. they say he was betrayed by Judas. We came to another bridge over the brook Kedron, where it is said Christ was thrown down as they were leading him to the magistrate: And beyond it, near the bed of the brook, is a stone on which they shew the print of his feet, supposed to be made as they were thrusting him along.

The sepulchre of Jehosaphat is cut out of the rock at the foot of the hill to the east, with some apartments in it. The entablature of the portico before it, may be seen at A. in the fifth plate. Over this are the sepulchres of the Jews; it is said to be the place where Judas put an end to his life. And they tell pilgrims that the olive tree which grows on the spot, marked b. is the very tree on which he hanged himself.

Abshalom's pillar.

To the south west of the sepulchre of Jehosaphat is what they call the pillar of Abshalom, h. who having no son, and desiring to keep his name in remembrance, reared up for himself a pillar in the king's dale, calling it after his own name, and it obtained the name of Abshalom's place, <sup>m</sup>. Josephus calls it a marble pillar; but as he says it was two furlongs from Jerusalem, though this vale, in which Kedron runs, might be the king's dale; yet as the distance does not agree, it may be doubted whether this really was that monument; and it seems more probable

<sup>m</sup> 2 Sam. xviii. 18. Joseph. Antiq. vii. 10.





ABSALOM'S PILLAR

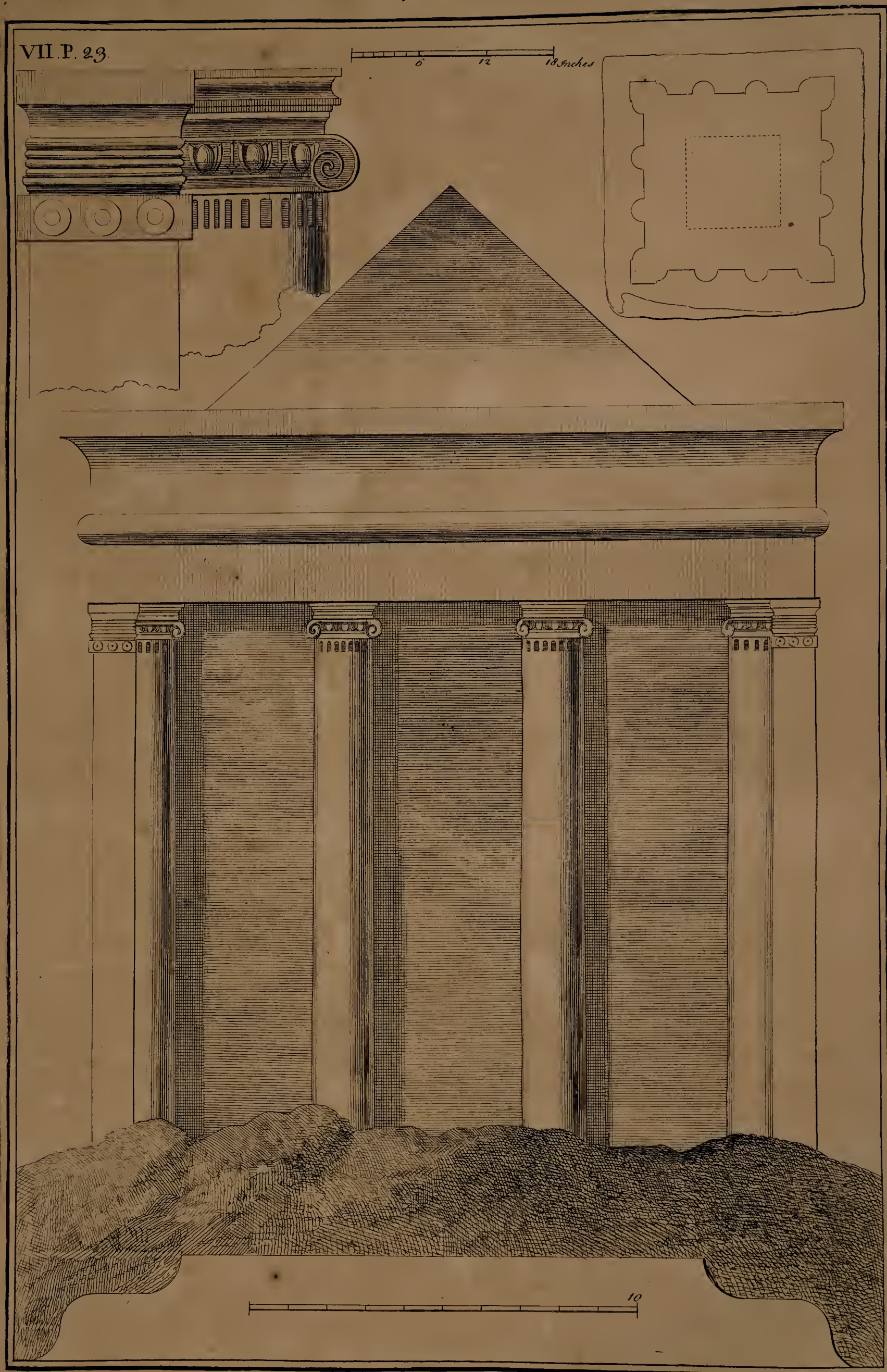












The SEPVLCHRE of ZACHARIAH.



that it was farther to the south west, beyond the vale of Gehinnom. But if this was the king's dale in which Melchisedeck king of Salem came to meet Abraham <sup>n</sup>, it would be a circumstance to prove, that Jerusalem was the ancient Salem. If we suppose that this was the pillar of Absalom, cut out of the rock, and raised higher by art, it must have been much altered since that time, as it appears in the sixth Plate: for it is now of the Ionic order, which probably was not invented at that time. It is not unlikely that some persons have long since beautified these places, according to the rules of Greek architecture, particularly this, and the tomb of Zachariah. There is a room cut out of the rock in Absalom's pillar, considerably above the level of the ground on the outside; the plan of it is in the same plate. There are niches in the sides of the room, probably designed to receive coffins or bodies: The entrance is by a hole, which seems to have been lately broke out; and if it served as a sepulchre, there might be some underground entrance now closed up, as I was informed there is to the tomb of Zachariah, which, they say, is known to the Jews, and that they privately carry their dead to it. The upper part of the sepulchre, which is round, is built of very large stones, and it is altogether very beautiful. The heap of stones on the outside has been thought to be a proof <sup>o</sup>, that it is the pillar of Absalom, and that the stones were thrown there in detestation of his rebellion against his father; but this custom may have taken its rise from a notion of its being Absalom's pillar. This is the last thing seen in this vale on the east side of the city from the north; and consequently about that place the vale begins to turn to the west, and make the southern bounds of the city, being opposite to the south east corner of mount Moriah, and of the buildings of the temple.

A little further to the west is a sepulchre, said to be that of Zachariah, the son of Barachiah, whom the Jews slew between the temple and the altar; it is entirely cut out of the rock, which, at a little distance, is of a considerable height on three sides of it; it may be observed, that there are some things very particular in the execution of the Ionic order; as may be seen in the seventh plate. Between these two monuments there is a grotto in the rock, i. with a portico before it, in which it is said saint James stayed until he saw Christ after his resurrection.

Crossing the brook, we came to a fountain to the right, k. which is thought by some to be the dragon-well, mentioned by Nehemiah <sup>†</sup>; it is commonly called the fountain of the blessed virgin, where, they say, she washed our Saviour's linnen; there is a descent down to it of many steps, and a channel is cut from it in under the rock, which might convey the water to the city. The Mahometans have a praying place before it, and often come here to wash. It may be considered, whether this was not really the antient fountain of Siloe, which was so far under the hill, that it could not be commanded in time of war by such as were not masters of that part of the city, as it might be defended to great advantage from the hill over it; and possibly it was carried in under the city by channels leading to certain reservoirs, from which they might

<sup>n</sup> Gen. xiv. 17.

<sup>o</sup> 2 Maccab. i. 19.

<sup>†</sup> Nehemiah ii. 13.

draw



draw up the water. This fountain seems to have flowed into a basin called the pool of Siloe, and probably is the same as the lower pool. From this place the valley towards the west is much wider than it is in the other parts.

Pool of  
Siloe.

A little beyond this fountain, the shallow vale between mount Sion and Moriah begins, which is much higher than that in which Kedron runs, being the end of the valley called Millo, that divides those hills. There is a gentle ascent by it up to the city walls, and going into this vale about an hundred paces, we came to the pool of Siloe, t. The entrance of it is towards the city, and there is a descent by several steps to a pool about twenty feet wide, fifty-five feet long, and ten feet deep from the stairs, having a bench on each side of it, and eight pillars. The water runs into it from a channel cut under the rock, and they say, comes from the temple, and other parts where they wash; and therefore is not fit to be drunk; possibly this might be the pool of Bethesda, which may be the same as that which Nehemiah says was the pool that was made, and Josephus calls the pool of Solomon. The pool of Bethesda, we know, was remarkable for extraordinary cures on the first person that went into it after a certain time: In that pool the Nethinims washed their sacrifices; and Ophel, where they lived, seems to have been in this quarter; tho' from Nehemiah's account, one would conjecture that it extended also to the north. Near this pool at a white mulberry-tree, m. they say, Isaiah was sawn asunder, by the order of Manasseh; and here, it is to be supposed, he was buried under the oak Rogel: It is probable the king's gardens were over this vale in which the tree of Rogel is mentioned. A little above the pool Siloe on the side of mount Moriah, is a part of the rock, n. on which possibly the tower of Siloam was built, and above it there is an ancient grotto.

Siloe.

Gethsemane.

Opposite to this valley, on the other side of the brook, is what they call the village of Siloe; it is over the valley towards the foot of the hill, and consists of a great number of grottos cut out of the rock, some of which have porticos, and are adorned with the plain Egyptian cornish; they call it a village, because these grotts are now inhabited by Arabs, but they seem to be antient sepulchres. The sheik of Siloe, who shewed me every thing there, led me a little way to the north of Siloe, to a house cut out of the rock, which, he said, was called Gethsemane; where there is a flat spot of ground, on the side of the hill, extending like a terrace to the north; and it is not improbable that this was the site of the village of Gethsemane, and that it might stretch near as far as the place now called the garden of Gethsemane. This place was formerly covered with olive-trees, but it is now without any improvement; and any one who sees the desolate country about Jerusalem, may conclude what a sad alteration all these parts have undergone since the time of Josephus, who says, that the whole territory abounded in trees.

Well of Ne-  
hemiah.

At the end of this valley, which is south of the city, and runs to the west, is Nehemiah's well, r. where the brook Kedron turns to the south, and the valley of Rephaim joins it from the north. It is said Jeremiah hid in this place the holy fire when the first temple was destroyed, and searching for it, they found water which Nehemiah ordered to be thrown

on



## ON PALÆSTINE.

25

on the sacrifice on which it began to burn. It is an oblong square well, which I found by a plummet, to be a hundred and twenty two feet deep, and that the water was eighty feet high, and they told me that sometimes it overflowed.

This valley to the south of Jerusalem, and it may be part of that to the east, was Gehinnom, or the valley of Hinnom, having antiently belonged to the sons of Hinnom<sup>p</sup>, and was part of the bounds between the tribes of Benjamin and Judah. This place became infamous on account of their passing their children here thro' the fire to Molech, the God of the Ammonites<sup>q</sup>; it was called also Tophet, which signifies a trumpet, from their sounding that instrument, that the cries of the children might not be heard; and it is thought that the name of Gehenna is given to Hell from this place, on account of the diabolical sacrifices that were offered here. It is probable that the grove of Molech was in this quarter, where his worshippers sacrificed to him, and committed many other abominations. The mountain of offence was likewise over this valley, where Solomon is supposed to have built a temple to the deity of the Ammonites<sup>r</sup>.

I turned to the north into the valley of Rephaim, or Giants, in which David twice vanquished the Philistines<sup>s</sup>, and called the place where he burnt their images Baal-perazim<sup>†</sup>. This valley is broader, and not so deep as those to the south and east. I went up the hill to the west, opposite to the end of the vale of Hinnom, and saw a great number of sepulchral grotts cut out of the rock, many of which have beautiful door-places; among them is the grotto where, it is said, the apostles hid themselves after our Saviour's crucifixion. A little further to the north is Aceldama, that is, the field of blood, which is said to be the spot that was purchased by the chief priests to bury strangers in, with the money which Judas returned, as conscious that it was the price of innocent blood<sup>t</sup>: it is an oblong square cavern, about twenty-six paces long, twenty broad, and seemed to be about twenty feet deep; it is enclosed on every side, either with the rock or a wall, and covered over; there are six holes in the top by which one may look down into it, and by these they throw in the bodies: It belongs now to the Armenians. They talk much of a vertue in this earth to consume dead bodies; and, it is said, that several ship-loads of it were carried to what they call the Campo Santo in Pisa. Over Aceldama, to the south east of the road to Bethlehem, is the hill of evil counsel, where it is said the Jews took counsel, and determined to put Jesus to death. I saw several other sepulchral grottos, as I descended from this place into the vale that is to the west of the city: There is a basin in it which is about two hundred and fifty paces long, and a hundred broad; the bottom is very narrow, and the rock on each side appears like steps: This basin is made by building a wall across the valley; it is commonly called the pool of Beersheba, but seems to be the lower pool of Gihon; it is generally dry, but probably it was designed to receive not only the rain

<sup>p</sup> Jos. xv. 8.

<sup>q</sup> 2 Chron. xxviii. 3.

<sup>r</sup> 1 Kings xi. 7.

<sup>s</sup> 2 Sam. v. 18. 1 Chron. xiv. 9.

<sup>†</sup> 2 Sam. v. 20.

<sup>t</sup> Mat. xxvii. 7, 8. Acts i. 19.



waters, but also the superfluous waters from the upper pool of Gihon<sup>u</sup>. At the north end of it there is a causeway, which leads to the road to Bethlehem. There is a channel on it from Solomon's aqueduct, which supplies a cistern on each side of the causeway, and one at the end of it, where there is plenty of water; above this the valley is not so deep, but capable of receiving a great quantity of water. About a hundred paces to the north the aqueduct from Solomon's pool crosses the vale, the water running part of the way on nine arches, from four to six feet high; it is then conveyed round the hill on the west side of mount Sion, and so round to the city and temple by a covered channel on the ground.

Pool of Gihon.

Near a mile to the north north west is the pool of Gihon, which I suppose to be the upper pool; it is a very large basin, and, if I mistake not, is cut down about ten feet into the rock, there being a way down to it by steps; it was almost dry at that time, and seems designed to receive the rain waters which come from the hills about it: There is a canal from the pool to the city, which is uncovered part of the way, and it is said, goes to the pool in the streets near the holy sepulchre, and when there is a great plenty of water, it runs to the pool already mentioned to the west of the city; for the design of these pools seems to have been to receive the rain water for the common uses of the city, and probably even to drink in case of necessity.

Mount Gihon.

It is well known, that Solomon was crowned on mount Gihon, and if the tradition be true, that the ceremony was performed near this pool, it might be concluded that the high ground to the north of it was that mount; but it seems more probable, as already observed, that mount Gihon was the height on which the Latin convent stands. I do not find where the fountain of Gihon was, though it is most probable, that it rose either in the upper pool, or out of the high ground about it.

Ceremonies of the Greeks.

I shall conclude this chapter, with an account of some ceremonies of the Greeks at Easter, especially of the most remarkable one relating to the holy fire.

On the first of April, the Good-friday of the Greeks, they performed in the evening, the ceremony of taking Christ down from the cross; and a little after midnight they began some other ceremonies in a very tumultuous and indecent manner: First, they wrap'd up a man in a cloth, and carried him on their shoulders three times round the sepulchre, the mob running round and hollowing; they then laid him down before the outer door of the sepulchre, and after playing several tricks with him, he got up; and this is their representation of the resurrection. Others were carried about in the same manner, but not covered; there was a person also who walked round the sepulchre, with another standing on his shoulders, who talked and made signs to the people; and all these things were imitated by the boys, who, in a very indecent manner, leaped on one another's backs, some throwing others down, and pulling off their caps; and the country people ran hollowing round the sepulchre; insomuch that any one would have taken it rather for a society of Bacchanals than a Christian assembly.

<sup>u</sup> 2 Chron. xxxii. 30.



The Turks, and even the governor of Jerufalem, as is customary, <sup>The holy fire.</sup> came to see the ceremony of the holy fire: As soon as he arrived all was quiet. The Latins say, that in the first ages, on Easter-eve, the fire descended from heaven into the sepulchre, and lighted their lamps. But this miracle failing about the fifth or sixth century, the Catholics wrote to Rome in relation it, and received an answer, that since providence did not continue to act supernaturally in this respect, they ought not to endeavour to impose on the people; that since that time the Greeks have pretended to be in possession of the miracle, and made the people believe it.

The lights were put out all over the church, and first of all the Greek young men came running like madmen towards the holy sepulchre, carrying standards: The guardian of their convent, and some other Greek priests brought into the holy sepulchre a large glass lamp that was not lighted. The Greek procession began with shouts of the people; the priests came first, followed by their bishop, and went three times round the holy sepulchre: Then the bishop went alone into the sepulchre. The Armenian bishop, who was grey headed, and very infirm, followed immediately afterwards, and was thrust in with much difficulty; but, I think, only permitted to wait within, by the door; the Armenians not being allowed a part in the secret of this ceremony. The Coptic and Syrian bishops, if I mistake not, endeavoured to go in, but were not permitted: The Turks all the while guarded the door of the sepulchre, and money was given them to permit people to be near, that they might light their tapers first at the holy fire. They were not in the sepulchre half a quarter of an hour before the door was opened, and a great number of small lighted candles held out; and happy was the person that could light his candles first. Young men stood reaching out with their bare arms, having twenty or thirty candles tied together, to light them among the first. But to avoid any great inconveniences by the crowd, two persons held their lighted candles at a distance, in two different parts of the area, that others might more conveniently light their tapers. Some who had the holy fire, being surrounded, and almost smothered by the crowd that pressed about them, were forced to brand the candles in the faces of the people in their own defence; and some go so far as to say, that this fire will not burn their beards. With much difficulty the Greek and Armenian bishops went out with candles in their hands: In a little time all the tapers were lighted, and the church was soon filled with the smoke of them, as they kept their lights burning for some time. It is said the Greeks think themselves obliged to carry on this affair, in order to bring pilgrims to Jerufalem; for the people set so great a value on this fire, that it is thought they would not otherwise come, which might ruin the Greeks, who live by this concourse of pilgrims. After this ceremony was over they made the first tonsure of two Armenian boys near the sepulchre; a barber washing their heads with rose water; and shaving them; the women that were related to them making a shrill noise, according to their custom, as a testimony of joy; then began the procession of the Armenians, Copts, and Syrians, the two boys in surplices following the deacons with candles in their hands.



## C H A P. VII.

## Of the Mount of OLIVES, BETHANY, and BETH-PHAGE.

Mount of  
Olives.

THE high hill to the east of the city is commonly known by the name of the mount of Olives: It is not a single hill, but is part of a ridge of hills, which extends to the north, and also to the south west. The mount of Olives has four summits, which I shall describe in their order.

Going about half a quarter of a mile to the northward from the north east corner of the city, I went down to the eastern valley, and went up the mount of Olives by a very easy ascent, through pleasant corn fields, planted with olive trees: About half way up I came to a plain spot, called by the Arabs Calilee, conjectured by some to have its name from an inn of the Galileans, thought to have been there; others, chiefly the Roman catholicks, suppose it is derived from the angel's saying to the disciples, "Ye men of Galilee, why stand ye here looking up into heaven;" and by them it is called, The men of Galilee. There are some ruins in this place. We went from it to the summit of the hill further to the east, called by the Arabs Selman-Tafhy (The stone of Selman) probably from some sepulchre there; for there is a large one covered with a dome, and about it are several other Mahometan tombs. The Dead Sea is seen from this place, and from several other parts of the hill.

Place of  
Christ's as-  
cension.

We went on to the summit, from which our Saviour ascended up into heaven; over it is a small Gothic chapel C; it is round within, and octagon without, and stands in the middle of a large enclosure, with some buildings about it, and is now converted into a mosque, belonging to a Mahometan convent, in which there is only one derviche: Pilgrims pay a great devotion to what they are told is the print of our Saviour's foot, that was made when he ascended up into heaven, and points towards the south. On Ascension eve, the Christians come and encamp in the court, and that night they perform the offices of the Ascension. The Latins erect two altars in the chapel, and the Armenians, Greeks, and Coptis have each of them an altar against the wall of the enclosure, and Christians at all times have free admittance: At the south west corner of the buildings round the court, is the cell of Pelagia, the harlot of Antioch, who performed a long penance here in the habit of a man; it not being known who she was till the time of her death. A little below the height of the hill there is a pillar e. where, they say, Christ foretold the day of judgment.

I went a second time to the top of this hill from the garden of Gethsemane. The first place we came to was a building on the left f. where Christ wept over Jerusalem, and made that pathetic speech on account of the miseries that were coming on it. Higher up, near the top of the hill, we turned to the right into a lane, and came to a church g. on the left hand, where, they say, the apostles composed the creed; it

appears



appears to have been used as a cistern. A little higher is the place, h. where, they say, our Saviour taught the disciples a second time to pray, according to the form which he gave to them; there are only some foundations of an antient building, and the remains of a black and white Mosaic pavement. Below the place where the apostles composed the creed, to the north-west of it, are what they call the Sepulchres of the prophets, which are very large, having many cells to deposit bodies in; the further end of them they call the Labyrinth, which extends a great way; I could not find the end of it; this part seems to have been a quarry.

From this place we went south west up to the third summit of the hill, k. on which there are two heaps of ruins; one is about the middle of it, the other towards the south west corner, which the Arab told me was a convent of Armenians. We then descended to the Jews burial-place, crossing the road to Jericho, which goes over the hill to Bethany; the Arab told us, this part of the hill was called by them Solomone. which probably was the name of the Mountain of offence, where Solomon sacrificed to strange gods. We ascended this hill to the south, which the Christians call the Mountain of offence; the summit of it to the east is called, The Windmill, probably because there was one there. To the south of this is a little height, m. and to the north west is the highest summit, where there are some ruins and broken columns. The Arab told us, that there was an Armenian convent also here; and that the name of this part was Gorek-Nertebet; all this hill is to the south of the city. I observed that to the east the soil was good, and well improved, and that the hills and valleys round had a very pleasant aspect at this season.

We went from the summit of the ascension, about half a mile to Bethphage, which was a village on mount Olivet, belonging to the priests: it was two miles from Jerusalem, on a little rising ground, where I saw but a very few ruins. It is said Christ mounted the foal of an ass at the foot of this height, e. for which, it is conjectured, he had sent to this village, as it is over-against the place where he is supposed to have been. The Latins had a ceremony of attending their superior from this place to the city, mounted on an ass, and cloathed in the pontifical habit in which they celebrate, the people performing all the honours of strewing palm-branches, and laying their garments in the way. They speak of it as a very affecting function, and tho' performed by the Latins, yet that Christians of all professions joined in the Hosannas, and seemed transported with a sort of religious extasy.

From this place we went on to Bethany, which, if I remember, had only two or three families in it. The first place that is shewn is the house of Simon the leper, p. where there are some ruins, with a very large grotto under them, and two or three small ones. A little beyond it are remains of a sort of castle, which is a very strong building, and is said to be the house of Lazarus, q. To the south of it is the sepulchre of Lazarus, r. It is a grotto cut out of the rock, to which there is a descent of twenty-five steps; on the side of the stairs there is a small cell, where, it is said, Mary did penance. There is a passage from the room into the sepulchre itself, which is just large enough



## OBSERVATIONS

to contain a body, and is three feet high; the entrance to it was probably shut up with a stone; and from this place they suppose Lazarus came forth. We went on to the house of Mary Magdalene, r. To the left of it is the stone, s. a part of the rock on which, they say, our Saviour sat, when Martha came to him. Beyond that is the house of Martha, t. where there are some foundations cut in the rock, and a small cistern; a little further is the fountain of the apostles. Returning by the house of Simon the leper, we came to the road that leads from Jericho to Jerusalem, and in our return saw the place to the left, u. where, they say, the fig-tree was cursed.

It is mentioned as an extraordinary thing, that there were several houses in Jerusalem for the people when they came up to worship at the temple, and that they chose their habitation in any of them as they thought proper, which could be no other than the kanes, according to the modern custom. There remains an observation with regard to what is to be seen in and about Jerusalem; that as there are few signs of any antient buildings, it is natural there should be but little account of any thing except grottos, pools, and cisterns, which could not easily be destroyed; and we are not to expect great remains of that city, of which it was foretold, whether literally or not, that the destruction or desolation was to be such as never yet happened; and that of the most famous building in it, there should not be one stone left on another.

## C H A P. VIII.

## Of the WILDERNESS, the fountain of ELISHA, JERICHO, and JORDAN.

Caravan to  
the river  
Jordan.

ACCORDING to the usual custom, the great caravan under the conduct of the governor of Jerusalem, set out for the river Jordan on Easter Monday, the twenty-seventh of March, at three of the clock in the morning: About thirty of the Latin convent went on horseback; the Armenians joined our part of the caravan, which was escorted by ten soldiers; the camels set out before, with the women and children, the Greeks coming after us, and the governor brought up the rear. We passed by Bethany, and descended a great way down the hill, having a valley to the right: At the bottom of this hill we came to a vale, at the end of which is the fountain of the apostles, so called, because, they say, Christ and his disciples usually drank of it when they went to Jericho. After travelling three or four miles in this valley, we came to a road that leads eastward to Moses's mosque, where the Arabs have a notion that Moses was buried, and some of the Mahometans went to it; here, if I mistake not, they find the stone called Hajar Mousé, (The stone of Moses) which burns like a coal, does not consume, and has the same disagreeable smell as the bitumen of the Dead Sea. We ascended a hill to the north, and having travelled about two miles, came to a small round valley, called the field of Adonim or Adomin, that is to say, the field of blood, because, as they affirm, frequent



quent murders and robberies were committed there, and those who look on the parable in St. Luke as a real fact, suppose, that the person who was going from Jerusalem to Jericho, was robbed here, though it may allude to any place in that road remarkable for robberies. We found this vale, and the hills about it covered with grass: Going up a hill we came to a ruined kane, and a little higher to another, where, they say, pilgrims formerly lodged the first night from Jerusalem; it being computed about half way to the river Jordan; we then passed by another vale, and going over rocky mountains, had a view of the plain of Jericho, which is part of the great plain on both sides of Jordan, that extended from the lake of Tiberias to the Dead Sea ‡. We passed near a very deep vale, in which there was a small stream of water; the descent to the plain was long, and the road bad: Towards the bottom, on the north, are ruins of a small building, and a larger about a mile to the south. We crossed over a large stream, running east at the bottom of the hill, our course being now to the north, and after having gone about a mile, we came to a low hill at the foot of the high mountains to the west, which are commonly called the Quarantana, because there is an account from tradition, that Christ was tempted there forty days by the devil, and it seems to be the chain of hills, mentioned by Josephus <sup>w</sup>, as extending from Scythopolis towards Tiberias, to the further end of the Dead Sea, and possibly as far as Idumæa. Going in between this hill and the mountains, I saw a large ruined building, opposite to the place where we were to ascend the mountains to the west, which, they say, are the highest in all Judæa. As we ascended we passed by several grottos, and an Arab took a caphar or tax: In the way they shew two or three grotts relating to Christ's temptation, and at the top is a chapel, to which no pilgrims are allowed to go; it is on the spot, from which, they say, the devil shewed our Saviour all the kingdoms of the earth, and the glory of them. On the east of the low hill before-mentioned, is a large ruinous building, with a channel to it from the hill, as if it was designed to convey the rain water to a cistern that probably was there. There is a canal from it to an aqueduct, which is built on high arches, over a small valley; there are remains of several of these arches, which probably distributed the water over the fields that are higher than the fountain of Elifha. We passed by another little hill, to the north of which is the bed of a torrent, that goes near the fountain of Elifha, which is at the end of a wood: The water of this spring is very shallow, and rises up in several parts; it is a soft water, and rather warm: I found some small shell fish in it of the turbinated kind; there is a round enclosure about it of hewn stone, in which were six niches, semicircular at top, two of them remain entire. These are said to be the waters which were healed, and made fruitful by Elifha's throwing salt into them, at the request of the people of Jericho †. I observed, that the country round about it was very fruitful, producing good herbage, and a great number of trees.

Fountain of  
Elifha.

We went about a mile through the wood and corn fields to Jericho, where there are only the remains of two or three houses, and a square

‡ Josephus De bello Jud. iv. 8.    <sup>w</sup> Josephus De bello Jud. iv. 8.    † 2 Kings ii. 19.

tower,



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tower, which they call the house of Zachæus, and they pretend to shew a tree, on which, they say, he mounted to see Christ. It is well known, that Jericho was the first city that the Israelites took after they had passed Jordan. Mount Nebo, on the other side of the river, was opposite to this city, from which Moses took a view of the Holy Land, and where he died.

We encamped about a mile to the south of Jericho, and stayed there all that day; there was a small wood to the east of us, where I saw the Zoccum tree; the bark of it is like that of the holly, it has very strong thorns, and the leaf is something like that of the Barbary tree; it bears a green nut; the skin or flesh over it is thin, and the nut is ribbed, and has a thick shell, and a very small kernel; they grind the whole, and press an oil out of it, as they do out of olives, and call it a balsam. But I take it to be the Myrobalanum mentioned by Josephus \*, as growing about Jericho; especially as it answers very well to this fruit described by Pliny as the produce of that part of Arabia, which was between Judæa and Ægypt †. Some think that Christ was crowned with this thorn. A further account of it may be seen in the chapter of plants. I did not see herewhat they call the rose of Jericho, nor do I know any thing of the properties of it, but I took a small one out of the ground in the desert near Cairo, which appeared to be dead; it seems to be only a dwarf shrub, something of the nature of heath, with a sort of buds or flowers without leaves; they grow round, and are commonly pulled up small, but are from an inch to seven or eight inches in diameter ‡. The Opobalsamum also grew in these parts, which is commonly called the balm of Gilead, or balsam of Mecca: I mentioned before, that there is a tradition that Cleopatra removed them to Ægypt, and that they might have been neglected there, or by some accident destroyed, or transplanted into Arabia Felix, the country of Mahomet.

All pilgrims are treated in the same manner in this journey; they do not eat with the monks, but are together in a small tent, in which they are also annoyed by other company, so that it is adviseable for a pilgrim to carry his little tent with him. On the twenty eighth, we set out about two a clock in the morning to go to the river Jordan; we went north east, and the Greeks soon left us to go south east; for those of both religions propose to go to the place where Christ was baptized, but happen to differ in their opinions, and are three or four miles wide of each other. We passed over the bed of a torrent, about which there was verdure and trees; we afterwards found the plain very even, without stones or grass, nothing growing on it, except a few dwarf shrubs. We arrived at the ruins of St. John's convent about half a mile from the river Jordan, where the ground is a little uneven; it is built chiefly of hewn stone, and is on the brow of a descent over the plain. It is

\* Josephus De bello Jud. iv. 8.

† Myrobalanum Troglodytis, & Thebaidi, & Arabiæ, quæ Judæam ab Ægypto determinat, commune est, nascens unguento, ut ipso nomine apparet. Quo item indicatur & glandem esse arboris, Heliotropio, quam dicemus inter herbas, simili folio. Fructus magnitudine Avellanæ nucis. Ex his in Arabia nascens Syriaca appellatur. — Sunt qui Æthiopiam iis

præferant glandem nigram. — E diverso Arabicam viridem ac tenuiorem, & quoniam sit montuosa spissiore. — Unguentarii autem tantum cortices premunt: Medici nucleos, tundentes affusa eis paulatim calida aqua. *Plin. Hist. xii. 46.*

‡ It is called by Botanists, Thlaspi Rosa de Hiericho dictum. *Mor. Hist. Ox.*

thought



thought by some, that this was the place to which the voice came from <sup>The river</sup> heaven, "This is my beloved Son:" and that formerly the river Jordan <sup>Jordan.</sup> overflowed to the foot of this height. But as the banks are about fifteen feet high, I should hardly imagine that it ever overflowed them, nor could I be informed that it does at present. From the high bank indeed of the river, there is a descent in many places to a lower ground, which is four or five feet above the water, and is frequently covered with wood: Here probably the lions lay that were roused by the sudden overflowing of Jordan<sup>2</sup>. The soil seemed to be salt, and had a kind of salt cake on it. The river Jordan is deep and very rapid, it is wider than the Tiber at Rome, and may be about as wide as the Thames at Windsor. The water of it is turbid; the river here makes a little turn to the west, and soon after to the east. There is a low bank to the north, as described before, to which the people descend who dip in Jordan, which most Europeans have the curiosity to do, but not without holding by the boughs of the trees, and even this is difficult, because the bank is both soft and steep; and the stream so rapid, that there is some danger of being carried away by it, if any one ventured in, without holding by the boughs: For in that case a person must be skilful in swimming, in order to recover the bank, some pilgrims having been drowned, who unadvisedly ventured into the river. They have a notion, that the waters of Jordan are like those of baptism, and wash away all sin; so that the very women go on the bank, and, being stripped to their under garment, get the people to pour the water on them. The Latins erected altars near the river, and mass was celebrated by some of the Italians, French, and Spanish fathers.

When the children of Israel passed over Jordan, they went six miles and a quarter to Gilgal, where they set up an altar of twelve stones, in memory of that passage, at the distance of a mile and a half from Jericho<sup>‡</sup>. So that it is probable they passed over the river Jordan about this place, which seems to be the nearest part of the river to Jericho, and is said to be about seven miles from it. The convent of St. Jerom is either in the road which the Greeks took, or to the south of it.

We returned the same way, and a white standard being set up on a barrow near the camp, as a mark for all the pilgrims to go to it, we directed our course that way. The governor was on this height, and all the pilgrims passed by him, one by one, that he might know what fees were due to him. That evening, soon after it was dark, the caravan set out for Jerusalem, being lighted with chips of deal full of turpentine, burning in a round iron frame, fixed to the end of a pole; and we arrived at Jerusalem a little before day break.

<sup>2</sup> Jer. xlix. 19. and l. 44.

<sup>‡</sup> Joseph. Antiq. v. 1. Josh. iv. 20.



## C H A P. IX.

## Of St. SABA and the DEAD SEA.

ON the third of April, in the afternoon, I set out for the Dead Sea, under the protection of the Arabs of St. Saba. We went to the south-east, along the deep and narrow valley, in which the brook Kedron runs; it has high rocky hills on each side, which are shaped out into terraces, and doubtless produced formerly both corn and wine; some of them are cultivated even at this time. After travelling about two miles, we passed by a village on a hill to the right, called Bethsaon, which is seen also from Bethlehem. This possibly might be the strong castle of Bethsura, mentioned in the history of the Maccabees<sup>a</sup>; though it is extraordinary, that a place of such importance, which was only five furlongs from Jerusalem, should be mentioned in no other writings. About six miles from Jerusalem we passed by the tents of the Arabs, who were our conductors; here we ascended a hill to the south, from which we had a prospect of Sion, the mount of Olives, and Bethlehem. We soon came to a ruin called Der-Benalbede, which from the name seems to have been an old convent. We went about an hour on the hills, and descending a little to the south, came to a lower ground, where we had the first view of St. Saba; then turning east, in less than a mile we arrived at that convent, which is situated in a very extraordinary manner on the high rocks over the brook Kedron; there are a great number of grottos about it, supposed to have been the retreats of hermits. The monastic and hermit's life was instituted here in the fourth century by St. Saba; they say, there have been ten thousand recluses here at one time; and some writers affirm, that in St. Saba's time there were fourteen thousand. The monks of this convent never eat flesh; and they have such privileges that no Mahometan can enter the convent, under the penalty of paying five hundred dollars to the mosque of the temple of Solomon. There are some ruins of a building, in the way down to the brook Kedron, which probably are remains of the novitiate, for breeding up young men to the monastic life, which is mentioned as belonging to the convent. John Damascenus, Euphemius, and Cyril the monk of Jerusalem lived in this retirement, which is computed to be equally distant from Jerusalem, Bethlehem, and the Dead Sea, that is, about three hours from each of them.

St. Saba.

On the fourth we set out for the Dead Sea; we went about a mile to the east of the brook Kedron, and then ascended to the north, and soon came to a plain full of little hillocks, which had some herbage in it, and is much frequented by antelopes; this is the high road from Jericho to Hebron. We went some way to the north, and then turned to the east; we found the hills, which are of white stone, higher the nearer we approached the Dead Sea. At length we came to the steep rocky cliffs that hang over it, and make a most dreadful appearance; the descent was very difficult, and we were obliged to leave our horses, in or-

<sup>a</sup> 2 Mac. xi. 5.



der to get to the banks of the Dead Sea, at that part of it which is about two miles south of the north end of it.

This lake was called Asphaltites, that is, the lake of Bitumen, on account of the pitch which is found on it. It is bounded to the west by the tribe of Judah, to the east by the antient kingdom of Moab, and extends from the north, where the river Jordan falls into it, to the south as far as Idumæa. Pliny makes it a hundred miles long, twenty five broad in the widest part, and six where it is narrowest. Josephus affirms, that it was seventy two miles and a half long, and eighteen and three quarters broad; but Diodorus, who says it was sixty two miles and a half long, and seven and a half broad, seems to be nearer the truth, especially as to the breadth, which is commonly said to be ten miles; and the length is generally computed to be sixty; but it did not appear to me to be above a league broad, though I might be deceived by the height of the mountains on the other side, and it may be broader in the middle: For this and the other extremity of the lake are to be looked on as the bays that are mentioned by antient authors at the ends of it. It is very extraordinary that no outlet of this lake has been discovered; but it is supposed that there must be some subterraneous passage into the Mediterranean. And it may be questioned whether so much of the water could evaporate as falls into it, not only from the river Jordan, but from the Arnon to the east, which divided the kingdom of Moab from that of the Amorrhites, and from that part of the Holy Land, which was the tribe of Reuben. I did not observe any opening where the Arnon might fall into the lake, but suppose it was further to the south, the brook Kedron falls also into this sea; and it is thought that the river Zared in Moab ran into it, and so doubtless must several other streams from the mountainous countries on each side, especially from the east, where the hills are high, though they have very little account of that country. It is certain, that of late there have been very extraordinary inundations of this sea over its lower banks, and such as had not happened in many years before, because I saw many trees that had been killed by the overflowing of it. I also observed several dead shrubs in the lake, so that the water seems of late years to have gained on the land.

There seem originally to have been slime pits, or pits of bitumen in this place, which was antiently the vale of Siddim<sup>b</sup>. And Josephus ‡ saies, that, on the overthrow of Sodom, this vale became the lake Asphaltites. Strabo † also saies, that there was a tradition among the inhabitants, that there were thirteen cities here, of which Sodom was the chief; and that the lake was made by earthquakes and eruptions of fire, and hot sulphureous and bituminous waters; and that the cities were swallowed up by them. And he seems to speak of it as a certain truth that there were subterraneous fires in these parts, as might be concluded from the burnt stones, the caverns, ashes, and pitch distilling from the stones, and also from streams of hot water, which sent forth a stench that was perceived at a great distance: And likewise from the ruins of ancient habitations.

<sup>b</sup> Gen. xiv. 3.

‡ Joseph. Antiq. i. 9.

† Strabo, xvi. 764.



## OBSERVATIONS

All authors agree that the water of this lake is salt; some mention that it is bitter, and has allum in it †. I found it very salt at this place, tho' so near to the river Jordan : It is a common opinion that the waters of that river pass through it without mixing with the water of the lake, and I thought I saw the stream of a different colour; and possibly, as it is rapid, it may run unmixed for some way. The water of the lake is clear, and of the colour of the sea water; I took a bottle of it, and had the water analysed, it was judged that there was nothing in it but salt, and it may be a very little allum, tho', when I looked on the water in the sea, it appeared as if it had an oily substance in it, which I have been informed is the bituminous or sulphureous matter. On tasting it, my mouth was constricted as if it had been a strong allum water: I found a sort of a thin cake or crust of salt on my face after I came out of the lake, in which I not only swam, but dipped several times, that the weight of the water might have no ill effect; for the person who analysed the water informed me, that it weighs as five to four in proportion to fresh water. The stones on the side of the lake are covered with several thin coats of a white substance, as if each of them was made by a different overflowing of the lake; this I was informed consisted of salt and bitumen. Pliny says, that no living bodies would sink in it; and Vespasian tried the experiment, by ordering some persons who could not swim, to have their hands tied behind them, and to be thrown into the water, and they did not sink. Strabo ‡ immediately after Jericho describes this lake, tho' a corruption has crept into his text, both as to the name and dimensions of it, for he calls the lake Sirbonis, and speaks of it as only twenty-five miles long, tho' he had just before said, that this lake was a hundred and twenty-five in circumference; he says, the water of it is deep and heavy; that persons who went into it were born up to their navels; he says likewise that it is full of pitch: And after having given a more full account, he mentions the overthrow of Sodom, and other cities, and the condition of the country that followed on it.

I was much pleased with what I observed of this extraordinary water, and stayed in it near a quarter of an hour; I found I could lay on it in any posture without motion, and without sinking; it bore me up in such a manner, that when I struck in swimming, my legs were above the water, and I found it difficult to recover my feet: I did not care to venture where it was deep, tho' these effects would probably have been more remarkable further in. They have a notion that if any one attempted to swim over, it would burn up the body, and they say the same of boats, for there are none on the lake. The Arabs make pits on the side of the lake, which are filled by its overflow on the melting of the snow, and when the lake is lower, the water evaporates, and leaves a cake of salt, which is about an inch thick, as I concluded from the salt I saw at Jerusalem; the country for a considerable distance is supplied with it for common use. It is observed that the bitumen floats on the water, and comes ashore after windy weather; the Arabs gather it up, and it serves as pitch for all uses, goes into the

† Plin. Nat. Hist. v. 16.

‡ Asphaltites nihil præter bitumen gignit, unde & nomen. Nullum corpus animalium re-

cipit; tauri, camelique fluitant. Plin. Nat. Hist. xv. 16.

‡ Strabo xvi. 763.



composition of medicines, and is thought to have been a very great ingredient in the bitumen, used in embalming the bodies in Ægypt, especially in filling up the head, and is one species of what is called mummy; it has been much used for cerecloths, and has an ill smell when burnt. It is probable that there are subterraneous fires, that throw up this bitumen at the bottom of the sea, where it may form itself into a mass, which may be broke by the motion of the water, occasioned by high winds: And it is very remarkable, that the stone of Moses before mentioned, found about two or three leagues from the sea, which burns like a coal, and turns only to a white stone, and not to ashes, has the same smell when burnt, as this pitch; so that it is probable a stratum of this stone under the Dead Sea is one part of the matter that feeds the subterraneous fires, and that this bitumen boils up out of it. As to the fruits of Sodom, fair without, and full of ashes within, I saw nothing of them; tho' from the testimonies we have, something of this kind has been produced; but I imagine they may be pomegranates, which having a tough hard rind, and being left on the trees two or three years, the inside may be dried to dust, and the outside may remain fair. It has been said by all authors, and is the common opinion, that there is no fish in this lake; the fresh-water fish of the river Jordan probably would not live in it. By putting sea-fish into a vase filled with this water, it might be tried what effect it would have on them. After I left the Holy Land, it was positively affirmed to me, that a monk had seen fish caught in this water, and possibly there may be fish peculiar to the lake, for which this water may not be too salt; and as some sea fish will live in fresh water, so there may be others that will live in water much saltier than the sea; but this is a fact that deserves to be well inquired into.

The Jews now say, that the pillar or heap of salt into which Lot's wife was turned, is much further south, and consequently, that those who have affirmed that it has been seen in these parts, must have been deceived: They say the word Nasib, which we translate a pillar, properly means a heap, and that they esteem the salt of this heap as unwholesome; so that every one may judge in relation to this affair as he thinks fit. As I descended the hill, I observed the stones had a black coat about half an inch thick, which tho' of the same hardness as the stone, yet it might be separated from it. There is a small fountain which runs into the lake at this place, and has such shell-fish in it, as are at the fountain of Elisha.

The air about this lake has been also a matter of speculation; it has been always thought to be very bad; and Pliny says, that the Essenes inhabited none nearer to it on the west, than the air would permit them<sup>m</sup>. The Arabs have such an opinion of it, that at this time, when the air was least pernicious, they bound their handkerchiefs before their mouths, and drew their breath only by the nose, which they looked on to be safer; and all acknowledge, that the air is much worse in summer, than in winter, as may be naturally concluded: There was an opinion that birds attempting to fly over it, would be suffocated with the vapours; this certainly is not true at all times, if at any season; and possibly this notion may have its rise, on its having been observed, that at some time birds flying

<sup>m</sup> Ab occidente litora Esseni fugiunt, usque qua nocent. Plin. Nat. Hist. v. 15.



near it might have dropped into the lake. The monks are so strongly possessed with the notion of the bad air, that they told me several persons had been much disordered, and some had even died by going to the Dead Sea, especially in the summer time, and particularly mentioned a Carmelite that died about a year before, soon after he had been at this sea, and would have dissuaded me from going to it. It is probable the air is unwholesome, tho' possibly it may not have such violent effects: But when I was seized two days after with an extraordinary disorder in my stomach, attended with a very great giddiness of the head, of which I had frequent returns, and did not perfectly recover in less than three weeks, the monks would persuade me, that my indisposition was occasioned by my going into the Dead Sea.

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### C H A P. X.

Of BETHLEHEM, TEKOA, the Mount of BETHULIA, the sealed Fountain, and of the Pools and Aqueduct of Solomon.

WE returned to saint Saba from the Dead Sea, and set out for Bethlehem, going about a mile in the same way we came, and then turning to the left, we went through a cultivated valley, which has the mountains of Engaddi on each side of it; we afterwards passed by what they call the grot of Saul, in which it is said David cut off his skirt; but as it is an open grotto, and not very large, it is not probable, or even possible, that David and his men could lie concealed in it; for which reason I rather imagine that this happened at another grotto, which I shall have occasion to mention hereafter. In the evening we arrived at Bethlehem.

Road from  
Jerusalem to  
Bethlehem.

There are two roads from Jerusalem to Bethlehem; that which is used at present is the shortest, the old road is more to the west: The only remarkable thing shewn in the latter, is the place where the blessed virgin rested under a Terebinth-tree with the babe Jesus; they say that the tree was burnt, and now there is an Olive-tree on the spot, round which there is a wall built. At the place where the old and new roads meet, there is a cistern, where it is said the three wise men saw the star a second time, that is, where they observed that it stood still over where the young child was. To the left is a pleasant field, which has two pools in it, and a court cut out in the rock, with a grotto which seems to have been a burial-place; and it is probable that there was some large building on this spot. A little further on the right is the place or house of Habakkuk, from which, it is said, he was carried by the angel to Babylon; and to the left beyond this, about half way to Bethlehem, at the eastern foot of a little height, is the convent of Elias, where there is little remaining except the church, in which there are some paintings relating to the history of Elias and Elisha: The building is rustic; the situation is very fine, commanding a view both of Bethlehem and Jerusalem: Near the entrance of the convent is a print on the rock, something



thing like a human shape, which, it is said, is the impression of Elias's body. We came to a place where there are some signs of the foundation of a house, and near it there are caves and cisterns, which, they say, was the house of Jacob, where Rachel died. Some, tho' probably without foundation, think that this was Rama; and others, with as little reason, that it was the house of Heli, the father of Joseph, who was the husband of the blessed virgin. A little further on the right we came to the sepulchre of Rachel<sup>b</sup>; it is a dome, supported by arches, which have been lately filled up to hinder the Jews from going into it; the Turks are fond of being buried near it, which has raised the ground; and if the twelve stones which were erected over her grave, have been seen here, and this is really the place of her interment, the ground is risen above them. On the left, a little out of the road, is what they call the field of pease, in which there are a great number of small round pebbles, which have a coat of a stony substance without, and are a fine white alabaſter within; concerning which they have a legend, that the Virgin asking for pease, and being answered, that what she took for pease were only stones, it is said the pease were immediately turned into stone.

Bethlehem, the antient Ephrath or Ephrata, is situated on a rising <sup>Bethlehem.</sup> ground, and is computed to be six miles from Jerusalem, tho' I think it is not so much. It was the town of David, but is more famous for the birth of our Saviour. The stable in which he was born is a grotto cut out of the rock, according to the eastern custom. It is said the emperor Hadrian instituted some rites here to Adonis<sup>c</sup>. But the empress Helena built a fine church over it, which remains to this time, and it was much adorned by Constantine the great: A plan of it may be seen in the fourth Plate at T, and a plan of the grot of the nativity under the high altar, at X; a view of it may be seen at Y, in which A is the altar of the nativity; B the manger; C the altar of the magi; D the stairs to the temple. In the plan of the grotto, a is the place of the nativity, b is the manger; c the altar of the three kings; d the steps down; e the steps to the chapel of the manger; f the entrance to the chapel of saint Catherine; g the chapel of the Innocents; h the sepulchre of saint Eusebius, the disciple of saint Jerom; i the sepulchre of S S. Paula and Eustochias; k the sepulchre of saint Jerom; l the steps to saint Catherine's chapel; m the chapel of saint Catherine; n a hole concerning which they have some traditions: In the church R, is the chapel of the Armenian Cophtis, and Syrians; P the altar of circumcision; O the school of saint Jerom, now the Armenian chapel. It is a fine church, and the inside of it is adorned with Mosaic work; it formerly belonged to the Greeks, but the Latins obtained it from the Grand Signor, by means of the French ambassador, on the birth of the present Dauphin, and they keep possession of the grottoes below and of the high altar; the Greeks may celebrate at the altars on each side, which is a privilege they will not now make use of: The east end of the church is separated from the rest by a partition.

The Latins, Armenians, and Greeks, have convents about the church; the first are governed by a guardian, who continues there only for three months; and the French, Spaniards, and Italians, equally share in this

<sup>b</sup> Gen. xxxv. 19.

<sup>c</sup> Hieron. Epist. 19. ad Paulinum.



office: They have under them about ten monks; one of them has the care of the parish, and another, of a school in the convent; for there are many christians here: they live by making not only crosses and beads of wood, inlaid with mother of pearl, but also models of the church of the holy sepulchre, and of the several sanctuaries in and about Jerufalem. It is remarkable, that the Christians at Jerufalem, Bethlehem, faint John's, and Nazareth, are worse than any other Christians. I was informed, that the women of Bethlehem are very good; whereas those at Jerufalem are worse than the men, who are generally better there, than at the other places. This may be occasioned by the great converse which the women have there with those of their own sex, who go thither as pilgrims; and, I will not venture to say, whether too great a familiarity with those places, in which the sacred mysteries of our redemption were acted, may not be a cause to take off from the reverence and awe which they should have for them, and lessen the influence they ought to have on their conduct.

Places near  
Bethlehem.

On the fifth, I went to see the places about Bethlehem; and first I visited the grot where, they say, the virgin Mary and Jesus were concealed by Joseph, when they were going into Ægypt; it is said, the red earth of it put in water becomes white, and is good for the milk both of women and cattle; there was a chapel over it dedicated to faint Nicolas. We saw also the foundation of a house, where, it is said, Joseph was warned in a dream to fly into Ægypt. They shew likewise the village of the shepherds, where there are many grottos which at this time serve for the retreat of cattle during the winter nights, and where the shepherds and their families live at that season, to take care of them. There is a fountain, the basin of which, with a trough near it, are cut out of the rock; they say, that the virgin Mary being denied water here, was miraculously supplied with it. This possibly might be the fountain, or well, from which the three men drew water, and brought it to David when he was thirsty and longed for it, at the time that he was in war with the Philistines, tho' he would not drink of it, as it was procured him with the risque of their lives †: But they relate this piece of history of a water about a mile to the south-west of Bethlehem. Near this is the field where, it is said, the shepherds were keeping their flocks by night when they received the tidings of the birth of Christ; there are great ruins of a church there. The tower of Edar, as some say, was near this place, where Jacob fed his flock after his return from Mesopotamia, and where Reuben defiled his father's concubine ‡; and a small hill about half a mile to the south-east, seemed to answer the description some persons have given of the situation of it. They shew also the place where faint Paula built a nunnery, and, if I mistake not, they say she died there.

Ovens.

In Bethlehem I took particular notice of their ovens, which are sunk down in the ground, and have an arch turned over them; there is a descent of some steps to the door by which they enter into them; in the middle is a pyramid of hot ashes, which they bring frequently from their houses, and lay them on a large earthen jar that is covered, and is half full of small stones, which I suppose are heated red hot; once a

† 1 Chron. xi. 17, 18. 2 Sam. xxiii. 15, 16, 17.

‡ Gen. xxxv. 21.



week they take away all the ashes, and bring others, which in some measure keep in the heat, being often changed; when they would bake their cakes, they move the ashes from the top, take off the lid, and lay the bread on the stones, and putting it on again, cover the top with ashes: A very warm situation for a pilgrim, who being taken by the Arabs, (as I was informed) was kept prisoner in one of these ovens.

On the ninth, we set out early in the morning with the sheiks of Bethlehem and Bethulia, and two of their men on horseback, with two on foot, in order to go to Tekoa, and some other places: We went down the hill to the south, turning soon to the west, and then to the south again, in which road we went three miles; after that a mile to the east, and ascended the hills to Tekoa for near two miles: This city was built by Rehoboam<sup>e</sup>, and the prophet Amos was a herdsman of this place<sup>f</sup>. There are considerable ruins on the top of the hill, which is about half a mile long, and a furlong broad; at the north east corner there are remains of a large castle, which some call a church; but that seems to have been about the middle of the hill; in it there is a deep octagon font of red and white marble; I saw also in several parts, pieces of broken pillars, and bases of the same kind of marble. From this place I had a view of the Dead Sea to the south east, of Bethlehem to the north west, and what the monks call the mount of Bethulia, to the west north west; there is a fine plain on the top of the low hills to the north and east, and a deep valley to the south; a little below the top of this hill, towards the north west corner of it, is a grotto, in which there is a fountain that never fails. Going about a mile to another summit at the south end of this hill, we saw the ruins of a large church, dedicated to saint Pantaleone. We left this to the right, and went along the top of another hill to the east of Tekoa; and descending into a valley to the north west, travelled eastward to a ruined castle called Creightoun, situated on the side of a steep hill, over a valley of that name, which runs north and south; the castle is above half way up the hill, and near it is a fine cistern cut into the rock, after the manner of the vaults of Aceldama. We stayed at this castle, and the Arabs killed a lamb, and boiled it in fowre milk and water, which seemed to be some remains of the antient<sup>g</sup> custom of seething in milk; they made also a soup of rice, and roasted part of the meat in small pieces on wooden spits.

A little beyond this place the valley runs east and west; and on the right-hand there is a very large grotto, which the Franks call a Labyrinth, and the Arabs Elmaama (a hiding place A); the high rocks on the side of the valley are almost perpendicular, and the way to the grotto is by a terrace formed in the rock, which, either by art or nature, is very narrow: There are two entrances into it; we went in by the furthest, which leads by a narrow passage into a very large grotto, the rock being supported by great natural pillars; the top of it rises in several parts, like domes; the grotto is perfectly dry, and there are no petrifications or stalactites in it: We then went along a very narrow passage for a considerable way, but did not find the end. There is a tradition, that the people of the country, to the number of thirty thousand, retired into this grotto, to avoid a

<sup>e</sup> 2 Chron. xi. 6.    <sup>f</sup> Amos i. 1.    <sup>g</sup> Exod. xxiii. 19. xxxiv. 26. Deut. xiv. 21.



bad air, which probably might have been the hot winds, that are sometimes very fatal in these countries. This place is so strong, that one would imagine it to be one of the strong holds at Engaddi, to which David with his men fled from Saul, and possibly it may be that very cave in which he cut off Saul's skirt; for David and his men might, with great ease, lie hid there, and not be seen by him <sup>h</sup>. Beyond this cave there is a spring of water that drops from the rocks.

Mountain of  
Bethulia.

We returned about two miles in the same way, and crossing the valley, we went along a plain ground, to the foot of what they call the mountain of the Franks, or of Bethulia, from a village of that name near it, though no such place is mentioned by antient authors in this part of Palæstine; it seems best to agree with the situation of Bethhacerem, mentioned by Jeremiah as a proper place for a beacon, when the children of Benjamin were to sound the trumpet in Tekoa <sup>i</sup>. There is a tradition, that the knights of Jerusalem, during the holy war, held this place forty years after Jerusalem was taken, which was the reason of its being called the mountain of the Franks; and it is probable, that they might have kept this place some time after they lost Jerusalem, as it was a fortress very strong by nature: But the garrison consisting only of forty men, as they died off the rest must have been obliged to surrender, supposing this tradition is true. It is a single hill, and very high, as represented in the eighth plate A, and the top of it appears like a large mount formed by art. The hill is laid out in terraces, the first rising about ten yards above the foot of the hill, above this the hill is very steep; and on one side there is a gentle ascent made by art, as represented in the view of it; and as the hill was not so steep to the south, they cut a deep fosse on that side, to add a greater strength to it; the foot of the hill was encompassed with a wall. There was a double circular fortification at top, as may be seen in the plan of it at B, the inner wall was defended by one round tower, and three semicircular ones at equal distances, the first being to the east. At the foot of the hill to the north there are great ruins of a church, and other buildings. On a hanging ground to the west of them there is a cistern, and the basin of a square pond, which appears to have had an island in the middle of it, and probably there was some building on it. These improvements were also encompassed with a double wall, and they say, that there are remains of two aqueducts to it, one from the sealed fountain of Solomon, and another from the hills south of that fountain. From the top of this hill I was shewn a plain to the south south east towards the Dead Sea, where they have a tradition, that the garden of balsam trees was situated. From this place we returned to Bethlehem.

Pools and  
aqueduct of  
Solomon.

We spent another day in seeing the pools of Solomon. Descending the hill of Bethlehem to the south, we passed over a narrow valley, which extends but a little way; we ascended the hills; on the sides of which there is an aqueduct, which conveys the water from the sealed fountain to Jerusalem: It here winds round the sides of these hills, and afterwards it is carried through the plain to Jerusalem, on a level with the surface of

<sup>h</sup> 1 Sam. xxiv. 1.

<sup>i</sup> It agrees best with the situation of this city,

on considering what St. Jerom saies on this passage of Jeremiah vi. 1.



the ground. We crossed the aqueduct, and leaving it to the left, went along the road which is made like a terrace, and came to the ruins of a village on the side of the hill, below the aqueduct, which they call the Village of Solomon, and of the sealed fountain, because they have some tradition, that Solomon's house and gardens were there; but it is a very bad situation, and there is no prospect from it, but of the dismal hills on the other side; though in the valley beneath there is a fine spot of ground watered by two springs that rise in it. A little beyond this place we came to the pools of Solomon, as they are commonly called; for there is a tradition, that they were made by him, as well as the aqueduct, which seems to be confirmed by a passage of Josephus, who says, that there were very pleasant gardens abounding with water at Etham, about fifty furlongs, or six miles and a quarter from Jerusalem, to which Solomon used frequently to go. So that the height over it has been thought to be Etam of the scripture, to which Sampson retired after he had burnt the corn of the Philistines<sup>p</sup>; and it is the more probable, as it is said, that Rehoboam built Bethlehem, Etam, and Tekoa, this being in the neighbourhood of both these places; and it is thought that these fountains, waters, and gardens are meant, where it is said, "Solomon made him gardens and orchards, and pools of water<sup>q</sup>;" and that he seems to refer to them when he compares his spouse "to a garden enclosed, to a spring shut up, and a fountain sealed<sup>r</sup>." The Talmudists<sup>s</sup> also mention, that the waters were brought by Solomon to Jerusalem, from the fountain of Etham; so that it is very probable that these are the works of Solomon, as well as the aqueduct, though no express mention is made of it by any author, so as positively to fix it to this place. This aqueduct could be of no service to Jerusalem in time of war, as the enemy would always cut off the communication; which made the cisterns under their houses, and the fountain of Siloe so necessary to them.

The valley below this mountain is terminated at the west end by a high hill; the first part of the ascent to it is very easy, on which there are three pools one above another, as represented in the eighth plate; they lie west north west, and east south east. These pools are partly sunk below the surface of the earth, and partly encompassed with a low wall about seven feet thick on the lower side, and three feet in thickness on the other sides, which has been lately repaired: The highest pool A, is the shallowest, by reason that the round there is nearer a level than below E; a little to the north of it is the stone castle B, and close by that is the road that leads to Hebron. The second pool C is deeper, and seems to have been sunk as low as it could be, without the immense labour of hewing away the rock, which appears at D: The steps E are also cut down in the rock, and it may be concluded, that this basin is a great work, as the head of it is made by eleven tiers of stone, on the outside of which there is a terrace, and below that are eleven tiers more, each of which set out about six inches; I suppose that none of these tiers are less than two feet deep. The third pool F, has a bathing place at G, and there is a water runs into it at H, which, they told

<sup>o</sup> Joseph. Antiq. viii. 7.

<sup>p</sup> Judges xv. 8.

<sup>q</sup> Eccles. ii. 5, 6.

<sup>r</sup> Cantic. iv. 12.

<sup>s</sup> See Relandi Palæstina illustrata, l. i. c. 46.



me, comes from Hebron; a little below it there is another stream I, that rises at a fountain called Hatan, in a little valley to the south east, and runs in a covered channel; and, I suppose, can on occasion, be turned into the stream of Hebron, and so into the lowest basin. The stream K, on the other side, they told me, comes from the sealed fountain, and either goes into the lower pool, or continues its course towards the valley. The fall by steps marked L, has a grotto under it, in which there are three outlets, that may be shut or opened at pleasure; the water runs at present through one of them into the great canal below: These pools seem to have been designed to receive all the superfluous water from the neighbouring fountain; and in case any of them should fail, they would serve as reservoirs to supply the aqueduct, which is carried close to the side of them.

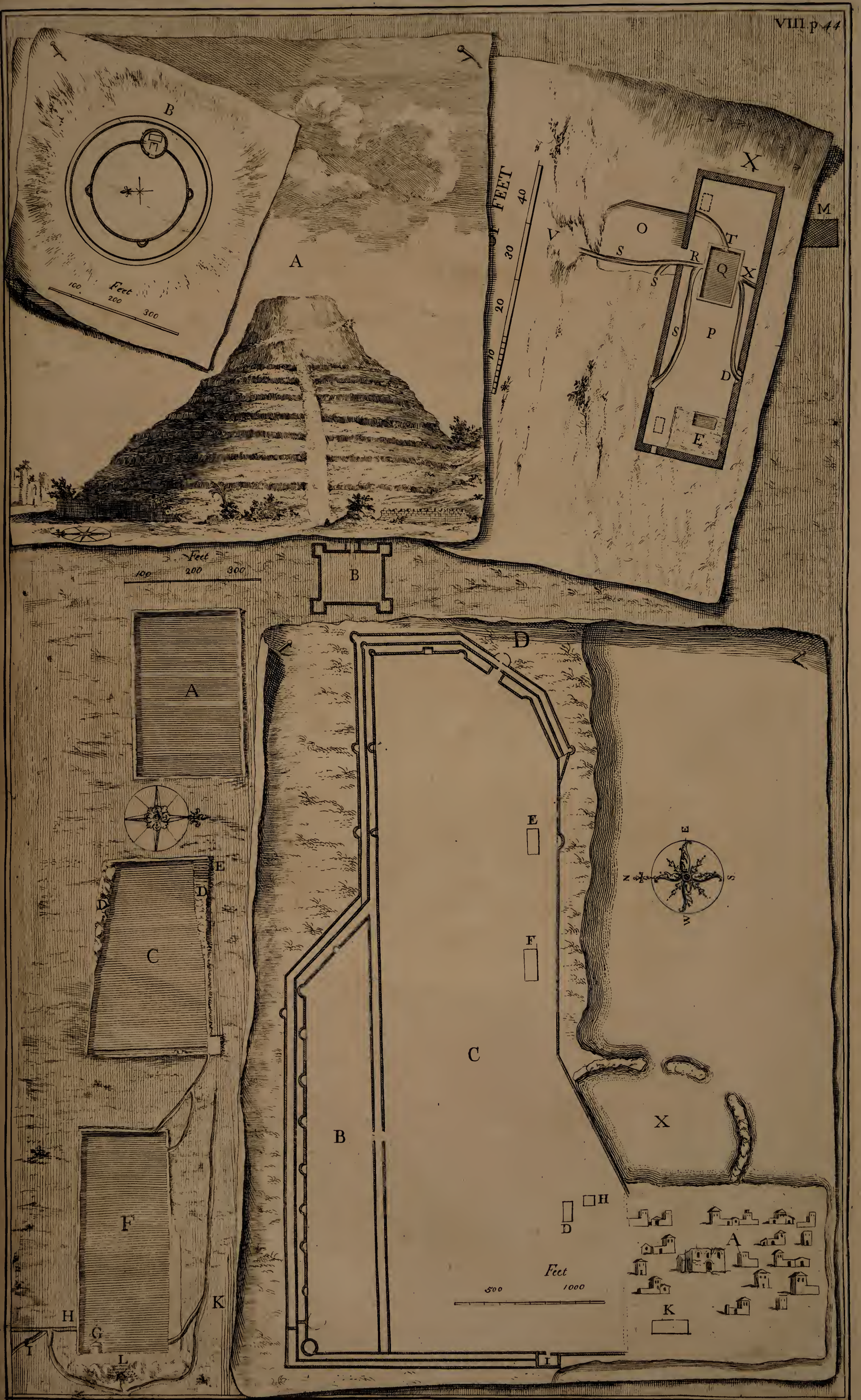
Beyond these pools there is so gentle an ascent to the north west for about a quarter of a mile, that it appears like a plain; and, on a level with it to the north, is a vale, which has high hills on each side, and in it is the Greek convent of St. George, about a mile distant to the north. The hill to the west of it is steep in some parts, but is laid out in terraces, which are very broad towards the top. The summit of it commands a very fine view of the pools, Bethlehem, and all the country round; and this seems to be a situation for a house of pleasure, worthy of the taste of Solomon; and it is probable, that there were hanging gardens on the side of the hill; as the enclosed garden might be in the vale to the north west, which is not only bounded by mountains on each side, but is also terminated by a hill to the north west, so as to answer this description exceedingly well.

The sealed fountain.

Towards the north west corner of the hill, opposite to the pools, are the sealed fountains, situated at M, in the same plate; and X is a particular plan of them; they are under ground, and there is no sign of any building on the outside; but there is a hole broken in at the top, and two more which seem to be made by art, and are marked with dots: They might be designed for the conveniency of drawing up the waters, and probably for the use of Solomon himself: The whole is arched over; at V there is a descent almost filled up with earth to the room O; in the apartment P, is the basin Q, into which the three streams S, run at R; a fourth runs into it at T; and all the water goes out by two holes one over another at X; and, as they informed me, divides into three parts; one going to the upper pool, another to the castle, north of it, and a third to Bethlehem and Jerusalem; some of the superfluous water runs out at D; at the end of this room there is a bank of earth E, and a cistern which has water in it that overflows, and possibly there is a spring at the bottom of it.

The aqueduct is built on a foundation of stone; the water runs in round earthen pipes about ten inches diameter, which are cased with two stones hewn out so as to fit them, and they are covered over with rough stones well cemented together; and the whole is so sunk into the ground on the side of the hills, that in many places nothing is to be seen of it. I returned on the south side of the vale, and observed, that there were pine trees on the mountains, which on that side abound very much in wood. I crossed the ruined village of Solomon,





The POOLS and SEALED FOUNTAIN of SOLOMON A PLAN of ACRE, D. The MOUNT of BETHULLIA, A.







lomon, and returned to Bethlehem. The pilgrims formerly used to go to Hebron, but some Christians having, as they say, killed a Mahometan there, they have not ventured to go since that time, though I have been informed that the Jews visit those parts.

## C H A P. XI.

Of the fountain of PHILIP, the convent and desert of St. JOHN, and the convent of the HOLY CROSS.

ON the tenth, we set out for the desert of St. John, which is computed to be about six miles north north west from Bethlehem. We went out of the town to the west, and turning northwards came into a vale, which the monks call the valley of Rephaim, and say, that it was here the angel of the Lord smote the army of Sennacherib<sup>a</sup>; but as Josephus<sup>b</sup> gives an account, that he lost part of his army on the first night of the siege of Jerusalem, by a pestilence that was sent among them, it is more probable, that this happened in the valley of Rephaim, which is on the west side of Jerusalem.

On the hills to the west, we saw Botteshal, a village of Greeks, where they have a church dedicated to St. Nicolas; the Christians would have propagated a notion, that no Mahometan could live there, but, some years ago, three or four of the inhabitants became converts to the Mahometan religion, and yet continued in that village. They talk of the red soil of this vale, as if it had some extraordinary vertue in it. After having travelled about two miles, we passed by the fountain of the blessed virgin, to the right, which is so called by the Greeks, because, they say, she drank of it, but the Latins pay no devotion to this place. On the opposite hills, there are such cavities in the side of the rocks, as have given occasion to the people to say, that the marble pillars of the church of Bethlehem were taken from this place; but it seems rather to be a soft stone, that has been worn by the weather; nor are pillars usually hewn out in that manner.

We went a mile further, and turned to the left, into the vale of Eshcol, as they call it, because, they say, it is the place, to which the spies came, that were sent by Moses to search out the land; who went to Hebron, and came to the brook of Eshcol: At the end of this vale to the right, there is a gentle ascent, which, they say, is the very spot of the vineyard, where they gathered the bunch of grapes. On the left side of the valley, about half a mile further to the west is, what they call, the fountain of St. Philip, where, they say, he baptized the eunuch; and though this way does not seem to be passable for wheel carriages, yet there is a very good road on the other side of the valley; the water falls down the side of the hill about seven feet; the fountain is arched over, and adorned with two Corinthian pilasters, supposed to be the

<sup>a</sup> 2 Kings xix. 35.<sup>b</sup> Joseph. Antiq. x. 1.<sup>c</sup> Numb. xiii. 17.



work of St. Helena, as well as a ruinous church over it, of which there are now very little remains to be seen. The village of St. Philip, as it is called by the Christians, is near this, and is called Elwalige by the Arabs. On the left is Betur, probably the antient Bethsur; and to the north west is a village called Chabou. We ascended a hill to the north, where I observed three small barrows, which might be thrown up in memory of some extraordinary event; we went a little way on the hill, descended to the west, and turning north, we travelled near a mile to the convent of St. John, belonging to the Latins.

Convent and  
desert of St.  
John.

The convent of St. John is situated on a low hill, among the mountains, and is governed by a guardian; there are about fourteen monks in it; they say the church is built on the spot, where Zachariah's house stood, in which St. John the Baptist was born; the altar of it is finely adorned with reliefs. We went to visit the remarkable places in the desert, which chiefly consists of high hills, that enclose deep and narrow valleys: Our course was southward along the valley, for half a quarter of a mile, to the fountain of the blessed virgin, of which, it is said, she drank during the three months, she stayed here. We then went up the side of a hill at the end of the valley, and having ascended a little way, came to the church, which is said to be on the spot where the country house of Zachariah stood; for the other before mentioned was his house in the town. Here, they say, the blessed virgin lived three months, and the stairs are shewn, on which they have a tradition, that Elizabeth met her; they lead to a grot, which, they say, was their habitation at that time. We then turned to the west, and went along the side of a hill, having a valley to the right, and saw a stone, on which it is said St. John preached. We went about a mile further to the grot of St. John, to which, they say, Elizabeth fled with him, on the cruel decree of Herod to destroy the young children; it is said, she died when he was three years old, and that he continued in this grot, until he was thirty years of age, when he went into the desert near Jordan, to preach and baptize. We went higher up the hill, a little further to the west, and came to a large grotto, which they call the sepulchre of Elizabeth. On the hill, opposite to the grotto of St. John, there is a village, which, if I mistake not, they call the village of St. John, or of the desert; and to the north west, is a village on a high hill, called Zuba, which, some say, was Modin, where the Maccabees were born and interred; but they seem to be mistaken, as that place was in the tribe of Dan.

In this desert there are many caroub trees, which bear a fruit like a bean, but it is flatter, and has small seeds in it; they eat the shell of it, when it is dry, which is very agreeable: It is supposed, that this is the locust on which St. John fed, and not the cassia fistula, which has been shewn for it, and does not grow in this country. There are, however, some, who are of opinion, that the locusts he fed on, were those insects preserved with salt, as, they say, the Arabs eat them in some parts at this time; and confirm their opinion by the Arabic's translation of this passage; tho' there might be a tree of that name.

On the eleventh, we set out to return to Jerusalem, under the conduct of three Arabs, and visited some places which are out of the road. We went a mile to the foot of the hill of the Maccabees, as they call it, which is



to the north west ; they have some tradition, but I know not on what foundation, that the Maccabees fled to this hill in time of war, and defended themselves on it. We went up the hill, saw many openings to grottos, and in one part, a cistern and ten arched rooms ; we descended to what they call the fountain of Mecca, over which there is a sepulchral cave : We went round the hill of Mecca into the valley which they call the valley of Terebinths, and, they say, it is the vale of Elah, in which David slew Goliath ; but as that was between Shochoh and Azekah <sup>d</sup>, much further west, they must be mistaken in placing it here. There is a village called Coloni, on the side of the hill to the west : We then went up the hills to the east, on the side of which, without any manner of foundation, they pretend to shew the place, where Balaam's ass spoke : We descended the hill the same way we came up, and going round another hill, between it and the hill of the Maccabees, we turned eastward into the little valley of Deriafy, so called from a ruined convent over it : At the end of this vale we ascended the hills, and came into a very rough country, and going south east near two miles, we came to the convent of the Holy cross, belonging to the Greeks ; they have a fine old church, in which they shew the hole, where, they say, the willow-tree grew, of which the cross was made. Here our Arabs demanded more money of us, but we did not think fit to grant their request, and left both them and their asses ; however, they followed us, but we took care not to join them any more, and came home near the tower of Simeon, which is to the north of the old road to Bethlehem ; it is said to be the house of that pious man, who took our Saviour up in his arms, and desired to depart in peace out of this world, since his eyes had been blessed with a sight of the salvation of God ; but we did not go to it, because we saw some people there with arms ; however, I viewed it another day, and found it to have been a strong built tower, tho' now in ruins : I saw an inscription on it, which seemed to be in the Armenian language, and it might have been a convent belonging to the people of that profession, who probably built this tower for their defence against the Arabs.

## C H A P. XII.

Of the sepulchres of the judges, of RAMATHAIM-ZOPHIM, EMMAUS, and the places between JERUSALEM and JOPPA.

ON the fifteenth, I set out for Emmaus, with two servants, and the monk who usually attends pilgrims. We went out of the gate of Bethlehem, and going to the north almost as far as the hill of Soap-ashes, we then turned to the west, and came into the vale of Croum. We travelled near two miles in this valley, through pleasant fields and gardens, planted with olive, fig, apricot, and almond trees ;

<sup>d</sup> 1 Sam. xvii. 1.



it is the pleasantest spot about Jerusalem, and the Jews frequently come out here on the sabbath to divert themselves.

Sepulchres  
of the  
Judges.

We came to a great number of sepulchral grotts, called the Sepulchres of the Judges, probably because they were the burial places of the chief persons of the city; the entrance to them is commonly from a court cut down into the rock, and I imagine, that the principal men of the city had their country houses here: There were probably terraces before the houses, over these courts; for it was the custom to have their bodies deposited under their houses, as Samuel was buried in his own house at Rama. These sepulchres are much like those of the kings already described, and not much inferior to them in beauty, tho' none of them consist of more than two or three rooms; some of the entrances are adorned with pediments and entablatures cut out of the rock. I observed in one, the manner how they worked out the stone in large pieces, like rough pillars, so as to serve for building; I also saw some cisterns cut in the rock. There were three uses for grottos; for they served either for sepulchres, cisterns, or as a retreat for herdsmen, and their cattle in bad weather, and especially in the winter nights: This may account for the great number of grottos all over the Holy Land, in which, at this time, many families live in winter, and drive their cattle into them by night, as a fence both against the weather and wild beasts. At the end of this vale we descended to a lower ground, having on the left the ruins of a castle; we passed by the end of the valley of Lefca to the south; towards the further end of it, on the hills to the east, I saw Lefca. We then ascended between two hills, and when we were on the height, we turned to the north, and passed by a beautiful round hill on the left, on which there is a ruined church, said to be built in memory of Christ's meeting the two disciples there who were going to Emmaus. On the side of the hill, to the south, is a village called Bettisa; we went down this hill, and ascended to the north west towards Ramathaim-Zophim; the road here is like a terrace on the side of a hill, and leads westward to Emmaus; we came to a large open cistern on the right hand, which is cut out of the rock, and has two basins, made in the same manner in the front of it. We ascended the hill to the north, on the brow of which there is a small mount: On the summit of this high hill, was Rama, or Ramathaim-Zophim, the town of Samuel, and the place of his interment; it is now called by the Arabs, Samuele: Geographers confound this place with Rama or Arimathæa, near Lydda, already described. The mosque, which is over the sepulchre of Samuel, was a church, and they will not permit Christians to go into it. They informed me, that there is no sepulchral grot in the mosque, but only a raised tomb, with a covering of silk on it, in the manner the Mahometans adorn the sepulchres of their saints. The body of Samuel was carried by the emperor Arcadius into Thrace. On the top of the hill, there is an open basin sunk into the rock seven or eight feet deep, which was doubtless made to receive the rain water. On the side of the hill, near the top of it, is the fountain of Samuel, in a small grotto cut out of the rock, which affords plenty of clear water.

Ramathaim-  
Zophim.

Valley of  
Ajalon.

To the north we looked down into a very fine valley, which I conjectured to be about ten miles long from east to west, and five miles broad,



broad, and, according to the tradition, it seems to be the valley of Ajalon, in which the city of Gibeon was situated; and if so, this plain was the territory of the Gibeonites. There are two hills in it, beautifully improved; that to the west has two summits; on the northern one, there is a village called Geb, probably the antient Gibeon, on which the sun stood still, when Joshua came to the relief of the Gibeonites<sup>e</sup>. On the hill to the east, is Beerna-billiah, which may be Beeroth of the Gibeonites: We saw Betefer on the hills to the east of the valley, and a place called Bethany to the north.

We returned back again to the road, and went westward towards Emmaus, leaving the village of Bedou to the right, and Bethsurick to the left. Having gone about three miles from Rama, we arrived at Emmaus, which, as I apprehend, they called Coubeby, tho', when I passed through it, in the way to Joppa, they called it Gebeby: Beyond it are high hills, from which one descends to the plain towards the sea: Entering this ruined place, on the left, I saw a large basin, walled round, but there was no water in it: To the right, on a rising ground, are great ruins of the town; they say many of the stones were carried away to build Jerusalem about two hundred years ago. The church was on the spot where the house of Cleophas stood, and where, it is supposed, Christ was known to some of his disciples in breaking of bread; it is a long building, and there is a fine large vase in it of white stone, or marble, which doubtless was a font: The church stands in a large area, encompassed with a wall, and has on the north side of it, a pile of buildings, arched over, and there is one large arch, which seems to have been a gateway in the middle of them. When we had seen every thing, I was desirous of returning, tho' our conductors were for staying, and taking some refreshment; but when they saw the people coming about us, they changed their sentiments, and we mounted our horses; but they laid hold of the monk's bridle, and demanded a caphar. I went on a little before, and turned round to observe what had passed. The monk, in some warmth, got off from his horse, and having treated them a little roughly, they began to use him ill; but a little money being given them, they let us go on, only one of the chief of them (who was always near my horse, and seemed to take care of me) as soon as we were got out of sight of his companions, laid hold on my bridle, felt my pockets in a civil manner, and gave me the title of Consul, supposing that I was a Frank, and probably conjectured, I might have that character; but I ordered them to give him a little money, upon which he left us; and we returned by the same way we came, till we arrived at the place, where Christ met the disciples; when we turned to the left, and went on the top of the hills instead of going down into the valley, and passed by the Sepulchres of the judges: Coming near Jerusalem, we turned to the right, and leaving the pool of Gihon to the left, came to the tower of Simeon, before mentioned; and from that place, into the old road from Bethlehem, and returned to Jerusalem.

There were some very remarkable places to the north-west and north-east of Jerusalem, the situation of which is not very well known; as

<sup>e</sup> Joshua x. 12.



Shilo, where the ark and tabernacle were placed, until they were taken by the Philistines : Some have thought this to have been at Rama of Samuel, because it is described as being on a very high hill: Shilo and Salem, have been thought to be the same place : It is probable that Shilo was between Jerusalem and Sichem, about ten miles from the latter. Bethel was on the right of the road leading to Sichem, and is remarkable for Jacob's vision, and on account of Jeroboam's setting up a golden calf there as the object of worship.

On the twenty-second of April I went the last time into the church of the Holy Sepulchre, being the third of May, new style; it was the festival of the Invention of the Holy Cross, on which account there were several devotions and processions in the church. In the afternoon the guardian gave me a letter for Nazareth; and a certificate was delivered to me, signed and sealed with the great seal of the convent, that I had visited all the holy places. I left the convent, and went with a servant out of the Damascus gate, where the thick Arab, with whom they had agreed, and his servant took me under their protection: We mounted on horseback, and passing by the Sepulchres of the judges, we turned on the left hand out of the road that leads to Emmaus, and having travelled about two miles we crossed the end of the valley of Lefca, and saw a ruin on the left hand. We ascended the hill, and went through Bathfurik before mentioned, having Bedou on the right; and coming again into the road to Emmaus, we passed through that town; going on, we had on the left Der-kaleb, and soon after Papuray on a high pointed hill beautifully improved with terraces; about a mile further, I saw Romani to the right, on a hill, and west of it Bethienan, and at a distance Der-obfir. From the top of the hills we had an easy descent for about three miles, when we came into a rich country, full of little hills: I saw on the left, at a great distance, Betamasy, and passed by a ruined church on the right, at a village called Keresy. Further on to the left I saw Feal, then Keriasy-ema and Ladroun; I before supposed the latter to be the village of the good thief. The Arab shewed me his tents at a distance on the left, and we passed through a village, where the people were his friends; and as we approached Rama, I took notice of a large pool, and several cisterns, and ruins about the fields, where the old city stood, especially on a high ground to the north. We arrived at the Latin convent in Rama about an hour after it was dark.

On the twenty-third we set out for Lydda, a league distant from Rama; I observed the plain was more sandy than it is to the east; about half way I saw a well, and near it a small building, designed for the convenience of travellers; it being usual in these countries to have such places [which they call Mocotts] near their fountains and wells, for passengers to repose in, and shelter themselves from the heat of the sun. Entering the town of Lydda, I saw a company of Mahometan women, who had been at a grave, making their lamentations; they held the end of their handkerchiefs in their hands, and turning them round, canted in a sort of dialogue; which they do likewise at their graves, much in the same way as the Irish women do on the like occasion. I saw the church of saint George, and then went on westward towards Joppa, and joined a caravan that was going that way: We went through a fine plain,



plain, bounded by hills to the north, which probably are those of Saron; at some distance we had a place called Serphon to the left, and on the right Sapphira. We went near Bedifa on the right, situated on a rising ground, planted with olive trees. After having travelled about two miles further, we came to Boubeeri, a village built almost under ground, which probably has its name from a large well, which I saw there. We passed by Gazou on a hill to the right, where, they told me, there was a ruined church: Further on, I saw Seliman on the hills at some distance to the right, and arrived at the Latin convent at Joppa, where I was obliged to wait some time before I embarked for Acre.

### C H A P. XIII.

#### Of ACRE, and some places near it.

ON the second of May, we went aboard one of the large open boats, that are commonly used on this coast; they generally belong to Greek masters, who have a protection from the convent for twelve mariners, and cannot be taken by the Maltese within eighty leagues of the Holy Land; but, notwithstanding this, if the Maltese find any Mahometan passengers, they make them slaves, though they cross themselves, and profess to be Christians; but they are easily discovered, as they are circumcised; and the Maltese rovers take away every thing that is valuable both from Turks and Christians: We sailed along by the shoar, and the next morning were not above five leagues distant from Joppa. We saw a mosque on the high cliffs near the sea, and soon after a ruined fortification on the shoar, which seemed to have a deep fosse cut on three sides of it; it is said to have been held by the Venetians. Apollonia, mentioned between Joppa and Cæsarea, might be about this place. It is probable the half tribe of Manasseh began here, which extended beyond Cæsarea, and the river, which passed by Antipatris, might be the bounds of it to the south; for Antipatris was an inland city in this part, nineteen miles from Joppa<sup>f</sup>. St. Paul was brought to that place in his way from Jerusalem to Cæsarea<sup>g</sup>. At some distance the country is hilly, and covered with trees, as mentioned by Strabo<sup>h</sup>. I saw a great quantity of wood lying on the sea shoar, to be embarked for Ægypt. We made little way all day, cast anchor at night, and the next day, in the afternoon, came up with Cæsarea, and anchored near it. We happened to spy a sail, on which a Janizary on board, who was apprehensive that it might be a Maltese rover, resolved to go ashore, and put on the worst clothes he could get, lest he should be stripped by the Arabs: On this, a pannic seized all the other Turks, who followed his example, except twelve, who are allowed to work the vessel; they gave their money to an European, were put ashore in a small boat, and returned to the bark the next morning. We passed by castle Pellegrino, and arrived, in the afternoon, at Acre, where I carried my letters

<sup>f</sup> Joseph. Antiq. Jud.

<sup>g</sup> Acts xxiii. 31.

<sup>h</sup> Strabo xvi. 758.



Acre.

to the consul, who received me with the usual civility, which the English, who are settled in the Levant, shew to travellers. Acre is in the tribe of Affer, situated at the north west entrance of a bay, which is generally computed to be about three leagues over, and two leagues deep, though it does not seem to be so much. It stands in a very large and fertile plain, bounded on the north, at about twelve miles distance, by the mountains antiently called Antilibanon; and to the east, by the fine and fruitful hills of Galilee, about ten miles from this city, which seem to have separated the tribes of Zabulon and Nepthali from the tribe of Affer, which was never entirely possessed by the Israelites. The antient name of this city was Ake, or, as it is called in scripture, Accho<sup>i</sup>; it was one of the places, out of which Affer did not drive the antient inhabitants, and seems always to have retained this name among the natives of the country, for the Arabs call it Akka at this time. The Greeks gave it the name of Ptolemais<sup>k</sup>, from one of the Ptolemies, kings of Ægypt. And when it was in the possession of the knights of St. John of Jerusalem, it was called St. John Dacrè.

As this port must always have been of great importance in time of war, the town has, consequently, undergone great changes. In six hundred thirty six, it was taken by the Saracens: In eleven hundred and four, the Christians became masters of it under Baldwin, the first king of Jerusalem, by the assistance of the Genoese galleys. In eleven hundred eighty seven, Saladin, sultan of Ægypt, got possession of it; and in eleven hundred ninety one, Philip, king of France, and Richard, king of England, retook it; but in twelve hundred ninety one, the Saracens assaulted and destroyed the city, that is to say, the fortifications, which they afterwards repaired: It was taken from them by the Turks in one thousand five hundred and seventeen.

On examining well the remains of this place, I considered it in three parts, according to the plan in the eighth plate; that is the old city A; the new city B; and the quarter where the knights and other religious orders had their convent C. The present town seems to be on the spot of the old city, being at the south west corner, and is washed by the sea on the south and west sides; it has a small bay X to the east, which seems to have been the antient port, but is now almost filled up; there are great remains of this old port, within which, small ships come to anchor in the summer, and take in their lading. There was, without doubt, a strong wall on the north side of the old town, to defend it on the side of the land, of which there are now no remains. The present town is near a mile in circumference, and has no walls; for the Arabs will not permit them to build any, as they would, by that means, lose the power they now have over the city, and might be shut out of it. To the north and north east of this city and of the port, was the quarter of the knights, and the religious orders, extending about three quarters of a mile from east to west, and might be half a quarter of a mile broad. At the west end of it, there are ruins of a great building at D, which, they say, was the palace of the grand master of the knights of saint John, who retired to this place, after they lost Jerusalem; it was re-

<sup>i</sup> Judges i. 31.<sup>k</sup> 1 Maccabees v. 15.



paired and inhabited by the great Feckerdine, prince of the Drufes. At the end of this building, are the remains of what seem to have been a very grand saloon, and a smaller room of the same architecture at the end of that. To the south there was a noble well-built chapel H, the walls of which are almost entire. Towards the east end of the town was the house of the knights E, and a strong built church adjoining to it, said to be dedicated to St. John; what remains of it is a low massive building; and it is probable, that there was a grand church over it; in the vault of this building there is a relief of the head of St. John in a charger. Between this and the palace of the grand master, there was a very large and magnificent nunnery, F: Some of the lofty walls of the convent are standing, and the church is almost entire. When the city was taken by the Mahometans, it is said, the abbess and nuns, like those of Scotland, cut off their noses to secure their chastity, and were inhumanely murdered by the soldiers. North of this quarter there is a fossée; and north of that was what I call the new quarter of the city B; but it did not extend so far to the east. To the north and east of this, and to the east of the quarter of the knights, are remains of a beautiful modern fortification, which was carried on to the south, though it was not so strong in that part: As it was a modern fortification, it must consequently have been built by the Saracens, or Arabs, to defend themselves against the invasion of the Turks; there is a double rampart and fossée, lined with stone; the inner rampart was defended with semicircular bastions. At the east end, within these fortifications, there is a well, called the fountain of Mary. I have great reason to think, that the river Belus was brought along through the fossée, because it is mentioned in the account of the siege, that a certain body of men attacked the city, from the bridge over the Belus to the bishop's palace; and, if it was so, the city, by this means, was made an island. I examined the ground and discovered what I supposed to be the remains of the old channel, and actually saw the ruins of a small bridge over it, near the town, and of a larger, further on. When I was on this enquiry, I went to the place where the Belus empties itself into the sea, and going along by the river, on a causeway, came to a mill, where there is a bridge over the river, about a mile from the town. As the Belus must have been a great conveniency in supplying the town with water, in case it ran through the fossée; so there is no doubt but that the enemy would turn the river, as they probably did, to the very place where it now falls into the sea.

There is nothing of antiquity in the old city, except some remains of the very magnificent and lofty cathedral church of St. Andrew K, which had a portico round it, and appears to have been a fine Gothic building. The bishop's palace was, probably, near it. At a little distance, to the north west, are remains of a very strong building, called the Iron castle I, from which there seems to have been three walls by the sea side, and several other buildings, as appears from many parts of the rock, which seem to have been cut out in order to lay foundations.

The Greeks have a bishop here, and a very good old church and convent. The Latin fathers of the Holy Sepulchre have apartments, and a chapel in a Kane, which serves as a convent; and all the Europeans



live in the Kane, except the English consul. The Maronites and Armenians have each of them a church. The trade here, for the most part, consists in an export of corn for Europe, and of cotton for Ægypt, and other places; many especially on this coast. The merchants frequently carry on this trade by advancing money to the Arabs before-hand, and taking the produce of their land at very reasonable rates, which gives the European merchants a great interest in the country.

As Acre is so remarkable in history, I took some pains in examining the ground and country about it. Half a mile east of the city, is a small hill, improved by art; it is about half a mile in length, and a quarter of a mile broad, and is very steep every way, except to the south west: This was probably the camp of the besiegers, as it was a fine situation for that purpose; and the Pasha pitches his tent on this hill when he goes the yearly circuits to receive his tribute. To the north of this, there is an irregular rising ground, where there are great ruins of vaults, some of which seem to have been reservoirs of water; and probably this might be a place where they deposited some of the less valuable baggage of the army. To the north west of this place, and a mile to the north of the city, there is another fine situation for a camp, being a rising ground: On the highest part of it are the ruins of a very strong square tower, and near it, is a mosque, a tower, and other great buildings; the place is called Abouotidy, from a Sheik who was buried there. Half way between this place and Acre, there is a fine well, which always abounds in water, and it is probable there might be some private canal from it to the city. One day I went about eight miles to the north east: At the distance of five miles from the town, we came to a rivulet, and travelled by the side of it in a narrow valley, between high hills; at the end of which, we came to a castle on a hill: At the bottom of it, there is a large building of hewn stone; this place is called by Europeans, The Enchanted castle. The castle of Indi, and the Strong mountain, or mount Feret, are mentioned as fortresses belonging to the knights near Acre<sup>1</sup>; and it is probable this may be one of them; I should rather take it to be mount Feret, and Indi might be at a village called Calour-Hansan, through which we passed in our return; it is on a rising ground, where I saw the ancient pillar of hewn stone, represented at X, in the ninth plate; but it is certain, that the distances mentioned do not agree, which, I find, are not to be depended on, in the authors who write of the holy war.

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#### C H A P. XIV.

##### Of the rivers BELUS and KISHON; of mount CARMEL, and CAIPHA.

**I** SET out from Acre, in order to go to mount Carmel and Cæsarea, to the south. I had with me two Christians, dressed like Turks, and well armed: We went round the bay, passing the mouth of the river Belus, where it is shallow. This river rises out of a lake, computed

<sup>1</sup> Adrichomii Theatrum Terræ Sanctæ.



computed to be about six miles distant towards the south east, and is called by the antients, Palus Cendovia. Some authors speak of the sepulchre of Memnon near it, which I have had occasion to mention before <sup>m</sup>. There are antient writers who derive the name of Ake, given to the city, from a story relating to Hercules, that he was sent to seek for some herb on a river to heal his wounds, and found the Colocasias on the river Belus, which effected the cure <sup>n</sup>. It is said, that the first glass was made of the sand of this river, probably by some accidental melting of it in the fire. Pliny accounts for the vertue of this sand, in a very extravagant manner <sup>o</sup>: But Strabo mentions the sand between Ptolemais and Tyre, as proper for making glass <sup>p</sup>; and speaks of an opinion, that it could be melted only at Sidon, which was probably owing to some particular art they had there. The river Belus, according to some geographers <sup>q</sup>, seems to be the torrent of Iphthahel, spoken of by St. Jerom, in explaining a passage of Joshua <sup>r</sup>, where a valley of that name is mentioned, which may be this of Acre; it is said, [but it must be understood only in some parts,] to be the bounds of Zabulon, which extended to the sea of Tiberias, and was divided from the tribe of Issachar on the south, by the river Kishon.

We went on round the bay, and, towards the south east corner, forded the river Kishon, which is a larger river than the Belus; and they <sup>Kishon</sup> told me, that it rises to the south of mount Tabor; but I suppose, that the sources of it are in the hills to the east of the plain of Esdraelon. Being enlarged by several small streams, it passes between Mount Carmel, and the hills to the north, and then falls into the sea at this place. Here some make the tribe Issachar to begin, and to extend near as far as Cæsarea, to the half tribe of Manasseh; if so, it took in all Mount Carmel, and part of the plain of Edraelon, extending eastward to the river Jordan; but as the tribe of Aser is said to have bordered on the half tribe of Manasseh, others think, that Issachar was on the east of Mount Carmel, and did <sup>Mount Carmel</sup> not extend to the sea. We came near the foot of Mount Carmel, and then turned to the west: This mountain extends from the sea, as far as the plain of Edraelon eastward, and from this bay to Cæsarea southward. They have a tradition, that the part of the mountain, over this corner of the bay, was the spot famous for the sacrifice of Elijah, by fire from heaven, after the priests of Baal had, to no purpose, invoked their God, and cut themselves from morning to evening, on which Elijah caused them to be slain at the river Kishon <sup>s</sup>. They say, this is the pleasantest part of the mountain, being beautified with many sorts of fruit trees; but I could not go to it, as it was at that time much infested by the Arabs.

We went on to Caipha, which is on the south side of the bay, opposite to Acre. I take it to be Calamon, which, in the Jerusalem Itinerary, is placed twelve miles from Ptolemais; Sicaminos is there mentioned, as three miles further in the way to Jerusalem; and Ptolemy puts it in the same degree of latitude as Mount Carmel: It might have been

<sup>m</sup> See Vol. I. pag. 104. note f.

<sup>n</sup> Akea (Ἀκεία) in Greek signifies cures.

<sup>o</sup> Plin. Nat. Hist. lib. xxxvi. c. 65.

<sup>p</sup> Strabo xvi. 758.

<sup>q</sup> Adrichomius.

<sup>r</sup> Jos. xix. 14, 27.

<sup>s</sup> 1 Kings xviii. 19.



on the rising ground, at that point of land, which makes the southern entrance of the bay. Caipha is said also to have had the name of Porphureon, as it is conjectured, from the purple fish found on this coast, with which they made the Tyrian dye; and to have been called Hepha, or rather Kepha, from the rocky ground it is situated on; out of which many sepulchres are cut, mostly like single coffins, but not separated from the rock, and very much in the Jewish taste; it is not improbable, that this place was inhabited by Jews. It was a bishopric, and there is a well-built old church entire, which might have been the cathedral. There are also ruins of a large building, that seems to have been the castle; and they have built two forts, as a defence against the corsairs; for this, in reality, is the port of Acre, where ships lie at anchor; it being a bad shoar on the other side, where they cannot remain with safety, by reason of the shallowness of the water.

Convents of  
Mount Carmel.

I delivered a letter here to the Aga, who ordered two of his men to accompany me: Opposite to this place, we went up Mount Carmel, to the Latin convent of the Carmelites, inhabited only by two or three monks; great part of the convent, and particularly the church and refectory, are grotts cut out of the rock, this place having been made a monastery not long ago; for when the large convent was destroyed, which I shall have occasion to mention hereafter, they lived as hermits in the grottos, and used to meet and confer in a grot towards the foot of the hill, which is one of the finest I ever saw; it is like a grand saloon, and is about forty feet long, twenty wide, and fifteen high; it is cut out of the rock, and is now converted into a mosque. Over this convent are the ruins of the old monastery, where probably the order of Carmelites was instituted; it might, at first, be inhabited by the Greek caloyers of the order of saint Elias, who had possession of these parts, before the Latins were established here. Near it is a chapel in a grot, where, they say, Elias sometimes lived, which is resorted to with great devotion, even by the Turks, as well as by the Christians and Jews, on the festival of that saint. We stayed all night in the Latin convent, from which there is a very fine prospect.

The next morning we descended the hill; and turning to the west side of it, went a little way to the south, and then to the east, into a narrow valley, about a mile long, between the mountains, and came to the grotto, where, they say, Elias usually lived; near it is his fountain, cut out of the rock. Here are the ruins of a convent, which, they say, was built by Brocardus, the second general of the Latin Carmelites, who has wrote an account of the Holy Land. Over this, on the top of the hill, is a spot of ground which they call Elias's garden, because they find many stones there, resembling pears, olives, and, as they imagine, water melons; the last, when broke, appear to be hollow, and the inside beautifully crystalized. One part of this spot they call the Garden-wall, which looks like an old foundation; it is about eight feet wide, and near a quarter of a mile long, and seems to have been a trench filled with loose stones. I could not learn what this really was, but conjecture, that it was a long basin dug to receive the rain water, either to feed the fountain below, or to be conveyed some way or other to the convent, which is at a distance from the fountain; for I saw several basins  
about



about the convent, cut out of the rock, and full of water. They might fill up this place with stones, that it might remain undiscovered, and not be destroyed by the Arabs: Among these stones especially, there are a great number that have a cryftalization in them.

## C H A P. XV.

## Of caſtle PELLEGRINO, TORTURA, and CÆSAREA by the ſea ſide.

**W**E went on to caſtle Pellegrino, which is the name given it by <sup>Caſtle Pelles</sup> the Franks; but the natives call it Athlete, which probably was <sup>grino.</sup> the name the Greeks gave it, on account of its ſtrength. It is ſituated on a ſmall rocky promontory, that extends about a quarter of a mile into the ſea, and is near half a quarter of a mile broad, having a ſmall bay to the ſouth. This place was formerly called Petra incifa; I ſuppoſe in the middle ages, and probably from its ſituation on a rock, and having a ſoſſee cut on the eaſt ſide of it, ſo as to make it an iſland, as it probably was, before the ſoſſee was filled up with ſand. There ſeems to have been a town to the eaſt and ſouth eaſt of the promontory, as appears from the walls, which are almoſt entire, and are built of large hewn ſtone ruſticated. The town was about a quarter of a mile broad from eaſt to weſt, and half a mile long from north to ſouth; the ſea being to the north, and the caſtle and ſea to the weſt; there are no walls on thoſe ſides, except the buildings of the caſtle. The bay is now choaked up with ſand, which is riſen almoſt as high as the city walls, inſomuch that there are very few ſigns of any ruins to be ſeen. The caſtle itſelf is very magnificent, and is encompaſſed with two walls fifteen feet thick: The inner wall, on the eaſt ſide, cannot be leſs than forty feet high, and within it there appear to have been ſome very grand apartments; the offices of the fortrefs ſeem to have been at the weſt end, where I ſaw an oven eighteen feet in diameter. In the caſtle there are remains of a fine lofty church of ten ſides, built in a light Gothic taſte; three chapels are built to the three eaſtern ſides, each of which conſiſts of five ſides, excepting the opening to the church: In theſe, it is probable, the three chief altars ſtood. The caſtle ſeems to have been built by the Greek emperors, as a place for arms, at the time when they were apprehenſive of the invaſions of the Saracens; and probably was in the poſſeſſion of the Chriſtians, when they regained Palæſtine. The whole is ſo magnificent, and ſo finely built, that it may be reckoned as one of the things that are beſt worth ſeeing in theſe parts. I ſtayed here all night, and was entertained by the ſhiek, to whom I had a letter from the conſul, but was obliged to pay a caphar, of about half a guinea.

The next morning we ſet out very early, with ſome perſons whom the ſhiek ordered to go with us, and travelled, as they computed, about ten miles ſouth to Tortura, a ſmall village, with a port to the ſouth, for large <sup>Tortura.</sup> boats, which are ſometimes forced to put in there by ſtreſs of weather,



when passengers are obliged to pay a caphar of a sequin, or nine shillings a head. This seems to be the antient Dora, mentioned by saint Jerom, as nine miles from Cæsarea<sup>t</sup>. The present village is to the east side of the bay; to the north of the port, there is a small promontory, on which there is a ruined castle; here probably was the old town, as it is mentioned to have been a peninsula. Being recommended to the sheik of this place, I received very great civilities from him, and he pressed us much to dine with him in our return.

We went on towards Cæsarea, and came to a river called Coradgè; probably the Kerseos of Ptolemy, which he places four miles south of Dora. We afterwards passed the river Zirka, about three miles north of Cæsarea; this, I suppose, is the river Crocodilon, of Pliny<sup>u</sup>, which he mentions with a city of the same name, spoken of also by Strabo<sup>x</sup>, as a place that was then destroyed<sup>y</sup>. When I returned to Acre, I happened to ask, if there was any tradition of such a city towards Cæsarea; and they told me, that there were crocodiles in the river Zirka, which I should not have believed, if it had not been confirmed by very good authorities, and that some of them had been brought to Acre; which I found attested by all the Europeans there; and I find since, that it is mentioned by an historian of those parts, that there were crocodiles in the river Cæsarea of Palæstine<sup>z</sup>: They say, the crocodiles are small, not exceeding five or six feet in length, but however, that they have taken some young cattle that were standing in the river; so that it is probable, a colony from some city in Ægypt, that worshipped the crocodiles, came and settled here, and brought their deities along with them. I observed to the south of this river, a high ground, which might be the site of the antient city.

Cæsarea.

We came to Cæsarea, mentioned by the antients, as sixty-two miles distant from Jerusalem, thirty from Joppa, and thirty-six from Acre; it was antiently called the tower of Strato, as it is said, from a Greek, who was founder of it. A city was afterwards built here by Herod, and called Cæsarea, in honour of Augustus, and it was named Cæsarea of Palæstine, to distinguish it from Cæsarea Philippi, or Cæsarea Paneadis, which was at the rise of the river Jordan; it was made a Roman colony by Vespasian, and called the Flavian colony, from his family<sup>a</sup>. The antient city extended further to the north than the present walls; for I saw a wall on the shoar, which I observed to run about half a mile to the north, near to some aqueducts. A plan of Cæsarea may be seen in the fifth plate, at B.

Josephus<sup>b</sup> particularly describes the extraordinary port made by Herod, which seems to have been at b; the entrance of it was to the north, probably near the head of land, mark'd c, which seems to

<sup>t</sup> See Reland's Palæstine, under DORA.

<sup>u</sup> Hinc redeundum est ad oram, atque Phœnicen. Fuit oppidum Crocodilon, est \* flumen: memoria urbium, Doron, Sycaminon. Plin. Nat. v. 17.

<sup>x</sup> Strabo xvi. 758.

<sup>y</sup> Johannis de Vitriaco Historia Hierosolymitana, c. 86. Crocodili habitant in flumine Cæ-

\* Lege, & flumen.

fareæ Palæstinæ; as quoted in Reland's Palæstine, lib. iii. under CÆSAREA. Breidenbac also mentions crocodiles in a lake to the east of Cæsarea.

<sup>z</sup> See Reland's Palæstine, ibid.

<sup>a</sup> On a medal of Marcus Aurelius, it is called COL. PRIMA FL. AVG. CAESAREA.

<sup>b</sup> Josephi Antiq. Jud. l. xv. c. 13. & De bello Jud. i. 21.



be a work of later date: A mole is mentioned, as carried out two hundred feet into the sea, which may be at the land d. It is probable that the round tower, called Drusus, in honour of Augustus's grandson, was at the end of it, where there are now some small ruins e. I observed flat rocks about this port, on which, it is probable, some works were raised, to shelter the ships from the westerly winds. Cæsar's temple, and the colossal statues of Augustus and Rome, are mentioned as on a hill, towards the middle of the port. There are three rising grounds at the bottom of the port; that in the middle f, might be the site of the temple; that to the north g, might be the forum; and the hill to the south h, the theatre; behind which, to the south of the port, he says, was the amphitheatre; and I suppose, the rising ground i, was made by the ruins of it, which, in the situation, answers very nearly to his description, that it commanded a fine view of the sea. The aqueducts mentioned to the north, which might bring water from the river, run north and south: The lower aqueduct, which is to the east of the other, is carried along on a wall without arches, and of no great height; it is thirteen feet thick, and seems to have conveyed a great body of water in an arched channel, which is five feet six inches wide. This aqueduct, as well as the other, is almost buried in the sand. The other aqueduct, forty yards nearer the sea is built on arches, as represented at C; the side of it next the sea, is a rusticated work; but the east side is plaistered with a very strong cement, probably to prevent any damage from the sands that might be drove against it. The walls of the town, which are now remaining, are said to have been built by Lewis the ninth of France, in the time of the holy war; they are of small hewn stone, and about a mile in circumference, defended by a broad fossée: From the south west corner of them is the point of land c, before mentioned, where there are ruins of a very strong castle, which seems to have been built at the same time as the walls, and is full of fragments of very fine marble pillars, some of which are of granite, cippolino, and a beautiful grey alabaster; they shew a large stone of granite near it, which they call Hajar Murnoque, and tell some stories of it. To the north of this there seems to have been a small port k, perhaps of the middle ages. Within the walls of the city there are great ruins of arched houses, which probably were built during the time of the holy war; but the ground is so much overgrown with briars and thistles, that it was impossible to go to any part, where there was not a beaten path; it is a remarkable resort for wild boars, which abound also in the neighbouring plain; and when the Mahometans kill them, they leave their carcases on the spot, as it would defile them only to touch them. There are only two or three poor families that live here, and are in perpetual fear of the Arabs, against whom their poverty is their best security. There is no other remarkable ruin within the walls, except a large church, which probably was the cathedral of the archbishop, who had twenty bishops under him: It is a strong building, and appears to have been destroyed by war, as well as the castle. By what I could conjecture, it seems to have been built in the style of the Syrian churches, with three naves, which ended to the east in semicircles, where they had their principal altars. The rising ground i, to the south, where I suppose the amphitheatre was built,

seems



seems to have been the site of a castle in later ages, and to have had a square tower at each corner, and a fossée on three sides of it. This city is remarkable in sacred writ upon several accounts; Cornelius<sup>c</sup> the centurion lived here, who was admonished by an angel to send for saint Peter to Joppa, when the apostle had that remarkable vision, by which he was directed to preach the gospel to the Gentiles: They have a tradition, that Cornelius was the first bishop of this city. Philip the evangelist lived here with his four sisters, who were prophetesses<sup>d</sup>: Saint Paul was kept in this city in Herod's palace, and pleaded before king Agrippa and Felix, from whose judgment he appealed to Rome<sup>e</sup>; and on his departure from this place to Jerusalem, Agabus prophesied of his future sufferings, by binding himself with Paul's girdle, and declaring, that the person who owned it, should be bound in like manner<sup>f</sup>: And as this harbour was then become the great port of Palæstine, we find the apostles embarking and landing at it<sup>g</sup>.

We set out on our return from this place, taking some refreshment when we came to the river, and went about half a mile to the east of Tortura, not designing to stop there; but when we were opposite to that place, the shiek sent out his people to call after us, and we found that we must go and dine with him, for if we had not, he would have taken it as a very great affront, especially as he had prepared a dinner for us, which chiefly consisted of pilaw, with some small pieces of boiled and roast mutton in it; and being entertained with coffee, we went on to castle Pellegrino; the next day we dined at the Latin convent on Mount Carmel, and the wind being fair, I took a boat, and crossed over the bay to Acre.

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## CHAP. XVI.

### Of SEPHOR, NAZARETH, mount TABOR, and the plain of ESDRAELON.

**I** SET out from Acre, in order to go to Nazareth, on the eighth of May, in the afternoon; having two Christians, natives of Nazareth, to guard me, as I had in the journey to Cæsarea. We went eastward through the plain of Acre, and to the south of a small round hill, which lies north of the further end of the bay; the ascent is steep, and there is a well at the foot of it. Bethedem might be situated here, which is mentioned by St. Jerom among the places of Palæstine, as eight miles to the east of Acre, though it is not so far from that city. To the east of the bay is a low round hill, called Dhoulk: I saw some walls on it, within which, they told me, they kept their oxen in the ploughing season. Misheal<sup>h</sup>, or Maschal<sup>i</sup>, of the Levites, is mentioned in scripture to be in the tribe of Asher, and in the neighbourhood of Carmel; it is

<sup>c</sup> Acts x. 24.

<sup>d</sup> Acts xxi. 8.

<sup>e</sup> Acts xxvi.

<sup>f</sup> Acts xxi. 10.

<sup>g</sup> Acts ix. 30. xviii. 22.

<sup>h</sup> Joshua xix. 26.

<sup>i</sup> 1 Chron. vi. 74.



likewise spoken of by saint Jerom, as near that mountain and the sea, and possibly it might be on this hill. The plain towards the east is called the country of Saphet, being a jurisdiction under a city of the same name; it is an exceeding rich plain, but almost impassable after rain, nor is it easy to ride through it in dry weather, except in the high road, on account of the clefts which are made in the earth by the heats. There are a great number of wild boars here. I observed, that the plain was well cultivated with corn and cotton; they sow the latter in the beginning of May, and turn up the ground so lightly, that I saw the stalks of the last year's cotton remaining; for here the cotton is annual; whereas in upper Ægypt and in America, they cultivate the perennial cotton, which I saw in blossom about Esne in upper Ægypt, at the beginning of February, but here it is not ripe till September; so that it must be a plant that thrives in a dry season. We came to a well at the foot of a hill, on which there is a village called Perè; the oxen raise the water by a bucket and rope, without a wheel, and so by driving them from the well, the bucket is drawn up; the women carry the water in earthen jars up the hill to water the plantations of tobacco. They told me, there was a village called Damora, to the north; and beyond it is Swamor and Berroe; and west of it a mountain called Talkizon; we went up the hill by Perè; beyond it is Ethphahani; we then descended into a valley, which joins the great plain to the south west, and soon ascended another hill; and having travelled about two miles, we came to the village of Abylene. Tho' there were several places of the same name, yet I do not find any in this country that was so antiently called. Here one of the great sheiks resides, who would have prepared a collation for us, and asked us to stay all night, but we only took coffee, and he sent a man with us. I observed many cisterns on the hill; and we descended into the pleasant narrow vale of Abylene, having low hills on each side covered with trees, chiefly the Caroubi; and a sort of oak with large whitish leaves, but I am doubtful whether it was ever-green or not; and some other trees not known in Europe.

Having travelled about three miles, we came into the fine plain or valley of Zabulon, called Zaal-Hatour: I suppose about Perè we entered into the tribe of Zabulon, which was bounded by the river Kishon to the south, by the sea of Tiberias to the east, and on the north by a line from the north end of that lake to the tribe of Asher; and probably it extended to the east end of the bay of Acre, as it is mentioned to be at the haven of the sea, and as an harbour of ships<sup>k</sup>; and the tribe of Asher might, notwithstanding, be both to the north and south of this bay; the hills east of the plains of Acre and Tyre, seem to have been the bounds between Zabulon and Asher. Both this tribe, and Asher, and all that country west of the sea of Tiberias, and of the river Jordan, which is to the north of Carmel, is thought to have been Galilee. This plain, I conjecture, is about three miles broad and ten long, extending to the plain of Esdraelon, being a fine fruitful spot, and all covered with corn: We passed to the left of a beautiful hill, which had a village on it called Bedoui; possibly the town of Zabulon might be situated on this

<sup>k</sup> Genesis xlix. 13.



hill, being spoken of as a strong place<sup>i</sup>; or it might be on the hill, which I shall mention, to the south. At the foot of the hill, is what the monks call the well of Zabulon; the water is drawn by boys in leathern buckets, and carried in jars up the hill on women's heads. On the east side of the plain, is the village Romani, probably so called from the pomegranates that may grow there<sup>m</sup>; and on the other side of the vale is Gana or Kana, which I shall have occasion to mention; and Der Hanan is to the north west, at some distance among the hills. They say it is now only a castle; but from the name, it seems to have been formerly dedicated to saint John. When we were towards the east side of the plain, the man sent by the sheik of Abylene, said, he saw two horsemen to the south, under a hill, which stretches southwards in the plain; he rode towards the place, but could see no body, on which he returned; soon after they said, they saw about ten men riding swiftly towards us, and as many coming full speed down the hill; my servant said the same, tho' I did not see them, which possibly might be owing to the height of the standing corn, for the corn was not then cut: A pannick seized us all, not without reason, if they were so numerous, and we rode as fast as possibly we could, until we got to the foot of the hill that leads up to Sephoury.

We ascended the high hill, on which the antient city of Sephor or Sephoris stood, the strongest of all this country; it was made the capital of Galilee; an honour which before was enjoyed by Tiberias. This place was also called Diocæsarea. One of the five judicatures of Palæstine was held at it; the others being at Jerusalem, Jericho, Gadara, and Amathus. This town was fortified by Herod, but upon some insurrection of the Jews, it was destroyed in the time of Constantius. There is a castle on the top of the hill, with a fine tower of hewn stone; and near half a mile below it, is the village of Sephoury, called by the Christians Saint Anna, because they have a tradition, that Joachim and Anna, the parents of the blessed virgin, lived here, and that their house was on the spot where there are ruins of a church, with some fragments of pillars of grey granite about it. Here the Greeks have a small chapel, and there are several broken stone coffins about the village.

As it was not thought safe to go further, the Greek priest invited us to his house; but it was proper we should be with the Sheik, who made us a fire in a ruined Mocot, and sent us boiled milk, eggs, and coffee, and we were obliged to lodge in a very bad place.

The next morning, the ninth, we set out for Nazareth: About a mile to the south east is the fine fountain of Sephoury, which probably is the fountain of this name, where the kings of Jerusalem, during the holy war, encamped their armies, on account of the great plenty of water and herbage, that there is about this place; and it is particularly mentioned in the account of the siege of Acre. We went thro' a small plain or valley, which stretches to the north east, and saw a place called Reineh: We ascended a hill, and soon after came into the high road to Nazareth, from the north; and turning to the south, we went down a rocky hill to Nazareth, which is situated on the east side of a low ridge of hills that run to

Nazareth.

<sup>i</sup> Josephus De bello Judaico, ii. 37.

<sup>m</sup> Romani signifies pomegranates in Arabic.



the south; there being another to the east of it in the same direction, and a very narrow valley between them; all the hills are of a soft white stone.

The Latin fathers of the Holy Sepulchre have a large well built convent and church here, where I abode during my stay in this place. Near the present church are some remains of a much larger, which seems by the architecture to be of the time of the empress Helena; for there remain several capitals, and bases of pillars, and other pieces of antient work, in a tolerable good taste; and over a door there is an old alt-relief of Judith, cutting off the head of Holofernes. The church is said to be built over the place where the house of Joseph and Mary stood, and they shew the spot, from which, they say, the holy house of Loretto was removed; there is a descent to it by steps, and within it there is a grot cut out of the soft rock, to which, it is said, the house adjoined, so that the grotto was part of their habitation. The great church built over the house of Joseph, is mentioned by the writers of the seventh and twelfth century. To the north of the convent are ruins of a small church, which, it is said, was on the spot where Joseph had his house, probably apart from the women, according to the eastern custom, where they suppose he exercised his trade: To the west of this, there is a small arched building, which, they say, is the synagogue where Christ explained the text of Isaiah concerning himself, by which he gave such great offence to his countrymen<sup>n</sup>. And on the other side of the hill to the west, they shew a large rock in a quarry, on which they affirm, that Christ eat with his disciples.

About a furlong to the north of the village is a fountain, over which there is an arch turned; it runs into a beautiful marble vase, that seems to have been a tomb. Beyond it is a Greek church under ground, where the Greeks say, the angel Gabriel first saluted the blessed virgin; there is a fountain in it, and formerly there was a church built over it<sup>o</sup>.

We went two miles south to the mountain of the precipice, winding round to a part of the valley, which is very narrow, having high hills on each side of it. To the west is the mountain of the precipice, which is towards the south end of a steep and rocky ridge of hills. We ascended about a quarter of the way up the hill, where there is an altar cut in the rock, with an arch over it, and some remains of a Mosaic pavement: There are two cisterns near it; the monks come here sometimes to celebrate mass. About forty feet higher is the place, from which, they say, the Jews would have thrown our Saviour down<sup>p</sup>. There are two high stones at the edge of the rock, like a parapet wall, where they shew, what, they say, are the prints of Christ's hands and feet, when he resisted the violence they used against him. We ascended to the top of the hill, which is so covered with great loose pieces of rock, that it was difficult to descend into the valley to the north east, in which we returned; and winding round in the vale to the west, came to Beer-Emir [The well of the prince] where I saw an antient marble coffin, adorned with relief of three festoons.

<sup>n</sup> Luke iv.

<sup>o</sup> See Reland, under NAZARETH.

<sup>p</sup> Luke iv. 29.



We went up the hill on the south, to a village called Jaffa, which is to the west of the precipice. Beyond the village there is an altar to St. John the Evangelist, where, they say, the house of Zebedee stood, who was the father of James and John, and here the monks celebrate on St. John's day. From this place I had a fine view of the west part of the vale of Esdraelon, which extends to mount Carmel. The sheik of the village entertained us with fried eggs, fower milk, and coffee. We returned by the Princes Well, and going near a mile further towards Nazareth, we ascended a hill to the east, on which there are the ruins of a church, called Our Lady of Fear, because, they say, the blessed virgin followed Christ so far, when they were leading him away, to throw him down the precipice.

Mount Ta-  
bor.

On the tenth, we left Nazareth, very early in the morning, to go eastward to mount Tabor, called by the people Jebel Tour; and travelling two hours between low hills, we came into the plain of Esdraelon; the mount is on the west side of it, and about two leagues distant from Nazareth. A view of that hill may be seen in the fifth plate at I; it is one of the finest hills I ever beheld, being a rich soil, that produces excellent herbage, and is most beautifully adorned with groves and clumps of trees. The ascent is so easy, that we rode up the north side by a winding road. Some authors mention it as near four miles high, others as about two; the latter may be true, as to the winding ascent up the hill: This mountain is situated in the great plain of Esdraelon; the top of it which is about half a mile long, and near a quarter of a mile broad, is encompassed with a wall, which Josephus built in forty days; there was also a wall along the middle of it, which divided the south part, on which the city stood, from the north part, which is lower, and is called the Meidan, or place, being probably used for exercises when there was a city here, which Josephus mentions by the name of Ataburion; within the outer wall, on the north side, are several deep fosses, out of which, it is probable, the stones were dug to build the walls; and these fosses seem to have answered the end of cisterns, to preserve the rain water, and were also some defence to the city. There are likewise a great number of cisterns under ground, for preserving the rain water: To the south, where the ascent to the hill, or approach to the walls was most easy, there are fosses cut on the outside to render the access more difficult. Some of the gates also of the city remain, as Babel Houah, [The gate of the winds] to the west, and Babel-Kubbe [The arched gate] which is a small one to the south. Antiochus, king of Syria, took the fortress on the top of this hill; Vespasian also got possession of it, and, after that, Josephus fortified it with strong walls; but what has made it more famous than any thing else, is the common opinion from the time of St. Jerom, that the transfiguration of our Saviour was on this mountain, when Moses and Elias appeared as talking to him in the presence of Peter, James, and John<sup>a</sup>.

On the east part of the hill are the remains of a strong castle, and within the precinct of it is the grot, in which there are three altars, in

<sup>a</sup> Matt. xvii. Luke ix. Mark ix.



memory of the three tabernacles which St. Peter proposed to build ; and where the Latin fathers always celebrate on the day of the transfiguration. It is said, there was a magnificent church built here by St. Helena, which was a cathedral when this town was made a bishop's see. Some late authors have thought, that this was not the place of the transfiguration ; but as the tradition has been so universal, their opinion is generally exploded. There was formerly a convent of Benedictine monks here ; and on another part of the hill a monastery of Basilians, where the Greeks have an altar, and perform their divine service on the festival of the transfiguration : On the side of the hill, they shew a church in a grot, where, they say, Christ charged his disciples not to tell what things they had seen, till he was glorified.

Mount Tabor is not only a most beautiful hill in itself, but also commands a very glorious prospect, especially of many places famous in sacred writ ; as, to the south, of the mountains of Samaria, and the hills of Engaddi ; to the east, what they call the hill of Hermon, and, at the foot of it, Nain and Endor, and, north east of that, the mountains of Gilboa, so fatal to the family of Saul. As to Hermon, a mountain of that name is mentioned by St. Jerom<sup>r</sup> in this part ; but it may be very much doubted, whether this is really the hill that is meant in scripture, for the reasons I shall hereafter give. At the south west corner of the plain one sees mount Carmel : To the north, the mount on which our Saviour delivered his sermon to the people, and, near it, the place where he blessed, and miraculously distributed the loaves to the multitudes. The sea of Tiberias is likewise seen from this height ; and to the north west of it, Saphet, on a very high mountain ; to the north of which, a much higher is seen, called Gebel-Sheik, which seems to be Hermon, and is always covered with snow ; at the foot of it the river Jordan rises, a little more than a day's journey distant from Damascus.

At the foot of Mount Tabor, to the west, on a rising ground, there is a village called Debourah, probably the same that is mentioned in scripture<sup>s</sup> on the borders of the tribes of Zabulon and Issachar. There is likewise a ruined church at that place, where, it is said, Christ left the rest of the disciples before his transfiguration. Any one who examines the fourth chapter of Judges, may see that this is probably the spot where Barak and Deborah met at mount Tabor with their forces, and went to pursue Sisera ; and, on this account, it might have its name from that great prophetess, who then judged and governed Israel ; for Josephus<sup>t</sup> relates, that Deborah and Barak gathered the army together at this mountain<sup>u</sup>.

I returned from mount Tabor, going to the south through the plain of Esdraelon, and came to the village of Zal, which is about three miles from Tabor, situated on a rocky ground, rising a little above the plain : Near it there are many sepulchres cut in the rock ; some of them are like stone coffins above-ground ; others are cut into the rock, like graves ; some of them having stone covers over them ; so that formerly

<sup>r</sup> Epistola 44. Paulæ ad Marcellam.

<sup>s</sup> Jos. xix. 12. & xxi. 28.

<sup>t</sup> Josephus Antiq. vi. 5.

<sup>u</sup> Joseph. xix. 12.



this might be no inconsiderable place ; and perhaps it was Xalod [Ξαλῶδ] mentioned by Josephus, in the great plain, as the bounds of lower Galilee to the south. Turning west, I passed near the mountain of the precipice already described, and ascending the hills near Jaffa, returned to Nazareth.

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### C H A P. XVII.

Of CANA in GALILEE, the mount of BEATITUDES, BETHSAIDA, the town and sea of TIBERIAS, and some places near them.

I Set out from Nazareth on the twenty-second of May, and went northward to Meshed, which, the Turks say, is the country of Jonah ; they also shewed me a nich in a mosque, where it is said his sepulchre was. Saint Jerom, in his preface to the book of Jonah, mentions Geth, two miles from Saphorim, in the way to Tiberias, which is supposed to be Gittah-Hepher, mentioned in scripture as the bounds of the tribe of Zabulon ; and says, it was the country of Jonah, and the place where they shewed his sepulchre: Now this village is about three miles from Sepphoreh ; so that probably the name of it is changed since his time. But there are some who mention Kirjath Jearim, or Kirjath Maura, near Azotus, as the country of this prophet\*. The sheik hearing that I belonged to the English consul, brought us a collation of fried eggs, sower milk, and coffee.

Cana.

About two miles further is Kephher Kenna, where, the Latins say, our Saviour wrought his first miracle of turning water into wine, at the marriage of Cana<sup>v</sup>. On the south side of the village is a fountain, out of which, they say, the water was taken that was turned into wine ; and near it are the ruins of a church dedicated to saint Bartholomew, and said to have been his house. In the village there is a large ruined building, the walls of which are almost entire ; whether it was a house or church, I could not well judge ; but they say, that the house of the marriage was on this spot: near it is a large new Greek church : It is certain this situation so near Nazareth, makes it very probable, that it was the place where this miracle was wrought ; but the Greeks have a tradition, that it was at Gana, on the west side of the plain of Zabulon, about three or four miles north west of Sepporeh ; and it is very extraordinary they should allow, that the water was carried from this fountain, which is at the distance of four or five miles from it. Which ever was the place, it seemed to be a matter unsettled about the beginning of the last century, when a writer<sup>z</sup> on the holy land endeavoured to fix it here, as the most probable place, tho' Adrichomius seems to give such a description of it from several authors, as would incline to think that it was the other Kana. About three miles further is the spot where,

\* Epiphanius De vitis prophetarum, p. 246.

<sup>v</sup> John ii. 1.

<sup>z</sup> Quaresmius.

they



they say, the disciples plucked the ears of corn, as they went thro' the fields on the sabbath day <sup>a</sup>.

Twelve miles north north east from Nazareth, we came to the mount <sup>Mount of</sup> of Beatitudes, where our Saviour delivered his remarkable sermon <sup>b</sup>; it <sup>Beatitudes.</sup> is about ten miles north of mount Tabor. From the plain to the south, it appears like a long low hill, with a mount at the east and west end, from which it seems to have the name of Kern-el-Hutin [The horns of Hutin] the village of Hutin being under it. At the first sight the whole hill appears to be rocky and uneven, but the eastern mount is a level surface, covered with fine herbage; and here, they say, it was, that those blessings proceeded out of the mouth of the Redeemer of mankind: The mount is ninety paces long, and sixty wide. About the middle of this eastern mount are the foundations of a small church twenty-two feet square, on a ground a little elevated, which probably is the place where they supposed our Saviour was, when he spake to his disciples. To the west of it there is a cistern under-ground, which might serve for the use of those, who had the care of the church. About two miles to the east, near the brow of this high ground which runs to the sea of Tiberias, there are several large black stones; two of them stand together, and are larger than the rest; and, it is said, Christ blessed the loaves on them, when he fed the five thousand, whom he made to sit down on the grass <sup>c</sup>.

The hills called Kern-el-Hutin, tho' they appear low to the south, yet <sup>Hutin.</sup> are very high with regard to the plain of Hutin, which is to the north of them; to which I descended, and went to the village of Hutin, which lies at the foot of the mountain of Beatitudes, to the west. This place is famous for some pleasant gardens of lemon and orange trees; and here the Turks have a mosque, to which they pay great veneration, having, as they say, a great sheik buried there, whom they call Sede Ishab, who, according to tradition, (as a very learned Jew assured me) is Jethro, the father-in-law of Moses.

Two miles north east of Hutin, and north of the plain of Hutin, is a narrow pass called Waad Hymam [The valley of doves] which is a descent between two rocky mountains into the plain of Gennefareth, which is westward of the middle part of the sea of Tiberias. These mountains are full of sepulchral grotts, which probably belonged to the towns and villages near; on the north side of the hill, over the plain of Gennefareth, there is a fortress cut into the perpendicular rock a considerable height, with a great number of apartments; the ascent to

<sup>a</sup> Mat. xii. 1. Mark ii. 23. Luke vi. 1.

<sup>b</sup> Mat. v.

<sup>c</sup> From the hill Kern-el-Hutin, I had a view of the country round about; to the south west I saw Jebel-sejar, extending to Sephor; Elmiham was mentioned to the south of it: I saw the tops of Carmel, then Jebel Turan, near the plain of Zabulon, which extends to Jebel Hutin. Beginning at the north west, and going to the north east, I saw Jebel Igermick, about which they named to me these places, Sekeneen, Elbany, Sejour, Nah, Rameh, Mogor, Orady, Trenon, Kobresiad; and further east, on other hills, Meirom, Tokin on a hill, and Nouefy; and directly north of Hutin is Saphet; and to the east of the hill on which that city stands,

Kan-Tehar and Kan Eminie were mentioned; and to the north of the sea of Tiberias I saw Jebel-esheik. From mount Tabor, Ouadelmedy was pointed out to the north west; Kan-Jeuna-Jear, in the middle of the plain to the north, from which that part of the plain is called Zaal-El-Rane; Kuphro and Sept were mentioned towards the north east. On the east side, north of Gilboa, they shewed Kouphro-kameh, Eskaharah, Merfhah, Ouad-Elberry, Meador, Elhadely, Rounem, Syren, and on a hill Koukebel-Houah, and the river Jaulouc was mentioned; to the south are Tiby, Tame-rah, Kouphrosde-Mest, and Naourah, near mount Hermon.

which



Bethsaida.

which is very steep; it is said by some to be the work, or at least the improvement of Feckerdine. The reason of my mentioning this pass so particularly is, because south of it in the plain of Hutin, and about two miles west of the sea of Tiberias, are the ruins of a town, or large village, which is now called Baitfida, and must have been the antient Bethsaida of Galilee, so often mentioned in the gospel. I cannot find that this has been yet thoroughly settled by any authors; and the writers on antient geography finding there was a Bethsaida east of the sea of Tiberias, or of Jordan, in Gaulonitis, have very much doubted whether there was another to the west of that sea, and consequently have concluded, that our Saviour spoke of that on the east; but as the town on the east had its name changed to Julias by Philip the Tetrarch, before our Saviour frequented those parts, it may easily be concluded, that the eastern place was never intended, but always this town, which is in Galilee; and though it be two miles distant from the sea or lake, yet it may be said, without any impropriety, to be by the sea of Tiberias: There are ruins of a large cistern, and other buildings here, and particularly great remains of a church, and of a very fine worked door case to it of white marble, and some columns.

Tiberias.

Three miles to the east south east is the town of Tiberias, situated on the sea of that name, at the north end of a narrow plain, that runs along by the sea of Tiberias, and extends farther south by the river Jordan, being about half a mile broad. The town has indifferent walls on three sides, on the fourth it is open to the lake, and is three quarters of a mile in circumference, being a quarter of a mile in length, and half a quarter of a mile broad; there are remains of a very large castle in it, and the sheik has lately built one on the hill north of it: Excepting that it is encompassed with a wall, this town is like a village; the few houses in it being not built contiguous. At the north east corner of the town there is an oblong square church, arched over, and dedicated to St. Peter; it is mentioned by antient authors, and said by some to be on the spot where the house of St. Peter was. The Latin fathers come to it from Nazareth every year, to celebrate on the day of his festival. As to the old city, said to be built by Herod, and named in honour of Tiberias, it is not known, whether there was any town here before that time, or if there was, what name it bore; though some falsely think the town of Kenereth was here, which was in Napthali; whereas Tiberias was in the tribe of Zabulon; it is said by some to have been built by Tiberius himself. The town extended about half a mile further to the south, than the present enclosure; where there are a great number of confused ruins, and I observed, that the suburbs extended still further south. Near the present town there are ruins of a church, and further some signs of a large square building, about which there lie several pillars, which might be the house of the government; this having been the head city of Galilee, till that dignity was afterwards conferred on Sep-poreh, as above mentioned. Justinian repaired the walls of the old city.

When Jerusalem was destroyed, the Jewish rabbins came and lived here till the eleventh century; and at this time, when they were digging for stone on the north side of the town, in order to build the castle; they found a great number of sepulchres made under ground, in which, they



they said, the Jews were buried ; but whether they are of so great antiquity or no, I will not venture to affirm ; for the Jews have left the place above eight hundred years. Over the gate way that leads from the sheik's house to this lake, there is one side of a stone coffin, adorned with reliefs ; it has a crown of flowers in the middle, with a bull, or some other animal, within it ; on each side of it there is a festoon, one end of which is supported by a spread eagle.

There are hot baths a quarter of a mile south of the walls of old Tiberias ; I observed a red settlement on the stones ; the waters are very hot, and are used for bathing, being esteemed good for all sorts of pains and tumors, and, they say, even for the gout<sup>a</sup>. Authors commonly give this place the name of Emmaus, the Hebrew word for baths ; but it is now called by the Arabian name of Hamam. There is a building over the spring, and some conveniency for bathing. I took a bottle of these waters, and had them assayed ; and it was found, that they had in them a considerable quantity of gross fixed vitriol, some alum, and a mineral salt.

When I came near Tiberias, I sent a man before with a letter from the consul to the sheik, who, having much company with him, ordered his steward to entertain me at his house, and provisions were sent from the sheik's kitchen. We supped on the top of the house for coolness, according to their custom, and lodged there likewise in a sort of closet, about eight feet square, of wicker work, plaistered round towards the bottom, but without any doors ; each person having his cell : They drive their cattle within the walls every night, lest they should be stolen, so that the place abounds with vermin ; and as they have a great number of asses, as well as other cattle, we were frequently disturbed with their noise. We dined there the next day, and went on the lake in a boat, which they keep in order to bring wood from the other side. We diverted ourselves by fishing with casting-nets, which they use here ; and they stand on a rock, or on the shoar, and throw when ever they see the fish. I waited on the sheik to desire two men to accompany me to Saphet.

When I was at Tiberias they were very busy in making a fort on the height to the north of the town, and in strengthening the old walls with buttresses on the inside, the sheik having a dispute with the pasha of Damascus ; who after this took his brother in a skirmish, and caused him to be publicly hanged in that city ; but the pasha being soon after removed, they were freed from their apprehensions on that account. They have often had disputes with the pashas of Damascus, who have come and planted their cannon against their city, and sometimes have beat down part of their walls, but were never able to take it.

The sea of Tiberias is a very fine lake ; the mountains on the east come close to it ; the country on that side has not a very agreeable aspect : To the west of it is the plain of Tiberias, the high ground of the plain of Hutin, the plain of Gennesareth, and the foot of those hills by which one ascends to the high mountain of Saphet ; to the north and south it is a plain country. Josephus computes

<sup>a</sup> Jordanis amnis — ubi prima convallium fuit occasio, in lacum se fundit, quem plures Genesaram vocant — amœnis circumseptum

oppidis — ab occidente Tiberiade aquis calididis salubri. *Plin. Nat. Hist.* v. 15.



## OBSERVATIONS

it to be eighteen miles long, and five broad, though I think it is not above fourteen or fifteen miles long; it is reckoned to be about seventy five miles north of the Dead Sea. The water is esteemed very good, and abounds much in fish, and has crabs in it, as there are in most of the lakes and rivers of Asia. A learned Jew, with whom I discoursed at Saphet, lamented that he could not have an opportunity, when he was at Tiberias, to go in a boat to see the well of Miriam in this lake, which, he said, according to their Talmudical writers, was fixed in this sea, after it had accompanied the children of Israel through the wilderness, and that the water of it might be seen continually rising up.

As Christ lived at Capernaum on this sea, there were many very remarkable things done by him in and about this lake. There is nothing known of the places mentioned in scripture on the east side of it.

I went along the west side of the lake to the south end of it, which is four miles from Tiberias, and came to the place, where the lake empties itself into Jordan; it is very narrow there, being not above two miles broad, and the channel of the river is rather nearer to the west side. Jordan first runs south for about a furlong, and then turns west for about half a mile: In this space, between the river and the lake, there is a rising ground, called Il-Carak, which seems to have been improved into a fortification; and on the west side of it are some signs of buildings, where there is a very long bridge, or causeway, built with arches over a marshy ground, under which the water flows into Jordan, when the lake is high, making the side of the abovementioned town or fortress an island; by cutting a channel here, they might always have a stream, which would make it a very strong place, even at this time, as it is out of the reach of ordinary cannon from the western hills, except from a small height in the plain, which formerly might add to its strength, by defending the pass, there being on it some marks of an antient building. I find the old geographers place Sennabris here, because it is mentioned by Josephus to be thirty stadia from Tiberias, in the way to Scythopolis; it is a place very little frequented. On the other side of Jordan, I saw very large herds of wild boars, and several of them on the same side lying among the reeds by the sea. On the east side of the sea, towards this end, is a narrow plain, where some geographers place Hippos, mentioned as thirty stadia from Tiberias; I was assured, that a river runs through that plain, from a narrow vale between the hills, and continuing its course on the east side of Jordan, falls into it four hours, that is, eight or ten miles, to the south of the lake, below which there is a bridge over the river, probably where the antient Scythopolis stood; this river is called Sheriet Mousch [the Jordan of Moses] and I was informed, that it is as large as the river Jordan, when the waters are high, and that it rises at the distance of three days journey in the country of Tauran. This seems to be the river Hieromiace, that ran by Gadara<sup>†</sup>, which was a town seven miles and a half distant from Tiberias; it is thought to be Jarmuth of the Talmudists; and may be Jabbok, the northern bounds of the kingdom of the Amorrhites, as Arnon bounded it to the south: it consisted of the tribes of Gad and Reuben; as the countries north of

<sup>†</sup> Gadara Hieromiace præterfluente. *Plin. Nat. Hist.* v. 18.



it, which were Galaad and the kingdom of Bashan, contained the half tribe of Manasseh beyond Jordan; and in case this is Jabbok, it is that river over which Jacob went when he had wrestled with the angel, near which he met his brother Esau.

## C H A P. XVIII.

OF MAGDOL, CAPERNAUM, TARICHÆA, the waters of MEROM, the rise of the river JORDAN, CÆSAREA PHILIPPI, and mount HERMON.

WE set out to the north from Tiberias, and the first place we came to was Magdol, which is at the south east corner of the plain of Gennesareth on the sea; where there are considerable remains of a very indifferent castle: This does not seem to be Magdalum mentioned in scripture, because that is spoken of with Dalmanutha, which was to the east of the sea. This plain, which is a fine spot, must be what Josephus calls the country of Gennesareth, which he describes as thirty stadia broad from north to south, and twenty deep, that is from the Vale of doves to the sea, which appears to be very just. This plain is a very fertile spot of ground, but I could not find that they have ripe fruits in it all the year, as some have affirmed, excepting a little sort of apple, which is not disagreeable, and, if I do not mistake, is the Nabbok; it grows on a thorny tree, and they say, that they ripen at all seasons. About the middle of the plain, or rather towards the north side, there is a very fine fountain about one hundred feet in diameter, enclosed with a circular wall six feet high, on which account it is called the round fountain; it runs off in a stream through the plain into the lake, and is probably the fountain mentioned by Josephus, by the name of Cefaina, as watering this plain. This water seems to be that which was called the spring of Capernaum, from which one may suppose, that Capernaum was at the lake where this rivulet falls into it.

Capernaum is mentioned as on the borders of Zabulon and Naphtali; <sup>Capernaum,</sup> these tribes were probably divided by the brook Lemon, which having passed the vale of Lemon, that is west of the vale of Hutin, runs through the Vale of doves, and then goes through the plain of Gennesareth to the south of the spring, and falls into this lake. As our Saviour lived at Capernaum, after he was ill treated by the people of Nazareth, and had heard that John was imprisoned <sup>s</sup>, which was about the time that he entered on his ministry, so this place is very often mentioned in scripture. Here he frequently taught in the synagogue, and by the sea side <sup>h</sup>: Many likewise of his most remarkable miracles were done in this place; as the paralytic was healed here, who was let down from the top of the house <sup>i</sup>; here he also restored two men to their

<sup>f</sup> Joseph. De bell. Jud. iii. 18.

<sup>g</sup> Matt. iv. 13. Luke iv. 31.

<sup>h</sup> Matt. xiii. 1. Mark i. 21. ix. 33.

<sup>i</sup> Matt. ix. 2. Luke v. 18. Mark ii. 1.



fight, and cured one who was possessed of a devil; he healed likewise the centurion's servant, only by speaking a word <sup>k</sup>; and raised from the dead the daughter of Jairus, the chief man of the synagogue <sup>l</sup>. They now commonly shew another place for Capernaum, called Telhoue, at the eastern foot of the hills which are north of the plain of Gennesareth; where I saw ruins of a small church of white marble, with some remains of pilasters about it; the ruins extend considerably to the north along the lake, and I could plainly observe a round port for small boats, so that this, without doubt, was the antient Tarichea, which Josephus <sup>m</sup> describes as situated under the hills like Tiberias, in which particular it very much resembles it, but seems to be farther distant from Tiberias than thirty stadia; it had its name from being the place where they chiefly salted the fish of the lake <sup>n</sup>. The ruins extend along the shoar for two or three miles; it was fortified with a wall by Josephus, on the parts that do not lie on the sea; and I saw signs of a wall to the west of the ruins. Josephus <sup>o</sup> gives a particular account of the manner of taking this city by Titus, and of a fight on the water with the inhabitants, who escaped in boats.

Tarichea.

Chorazin.

I enquired for Chorazin, but could find nothing like the name, except at a village called Gerafi, which is among the hills, west of the supposed ruins of Tarichea; though some think, that it was on the east side of the lake, over against Capernaum. Opposite to Tarichea was Gamala, a strong place, famous in the history of Josephus.

Julias.

I went to the north end of the sea of Tiberias, where the river Jordan falls into it, after it has taken its course for near two miles through a fine plain: On the east side of it, at its entrance into that plain, is a hill, on which there seemed to be some ruins; it is called Telouy, and seems to be a corruption from Julias, which was the antient Bethsaida in the Gaulonitis, and must have been about this place; there being another Julias in Peræa, on the east side of the lake, which before was called Betharampta; both having their names changed to that of Julias, in compliment to Augustus's daughter.

From the lake Samachonitis or the waters of Merom to this place, the river Jordan runs about ten miles; it passes between the hills over the rocks with a great noise, except for the two first and two last miles; and the stream is almost hid by the shady trees, which are chiefly of the platanus kind, that grow on each side of it, and make it a most delightful view. I took this road in my return from Saphet, but shall give an account of it here. About four miles to the north, on the side of the western hill, is a mount, on which I saw some ruins, but could not judge whether they were of any great antiquity. Some writers of the Holy Land speak of Lakum about this place, I suppose, because it is, in Joshua, as the bounds of the tribe of Naphtali, and is also spoken of as on the river Jordan: They place likewise about this part of the river, Jabneel and Thelia. A mile and a half to the south of the lake Samachonitis, there is a bridge of three arches over the river Jordan, which is called Gefer-benet-Jacob [Jacob's bridge] because, as it is said, Jacob passed over here, when he returned from Padan-Aram. On the other side of

<sup>k</sup> Matt. viii. 5. Luke vii. 1.

<sup>l</sup> Mark v. 21. Luke viii. 41.

<sup>m</sup> Josephus De bello Jud. iii. 9.

<sup>n</sup> From the Greek word *ταρχειά*, pickling, or salting.

<sup>o</sup> Josephus De bello Jud. iii. 9.



the bridge, there is a large Kane, where they lay the second night from Damascus, it being the high road from that city to Jerusalem: On the eastern side of the bridge, Baldouin, the fourth king of Jerusalem, built a fortress against the Saracens on a rising ground, probably on this very spot. I went over this bridge into that country that was called Gaulonitis, which was part of the kingdom of Bashan, and afterwards made the half tribe of Manasseh beyond Jordan. In this country, to the east of the bridge, they mentioned two places, one is called Edouera, and the other Zoar.

A small mile below the bridge, there is an oblong square hill, which seems to have been made by art; round the summit of it are the foundations of a strong wall; and at the south end, and on the east side, I saw the remains of two very handsome gates of hewn stone, with round turrets at the corners: At the north end there is a great heap of ruins, probably of a castle, the whole is about half a mile in circumference: There are some signs of a suburbs, to the south, on a lower ground, which seems to have been fortified. This place is now called Kaifar-aterah, or Gefer-aterah, and it seems to have been an improvement of the Romans; but what place it could be, I cannot conjecture, unless it was Thelia. A mile above the bridge is a mineral water, which seemed to be of sulphur and iron; it is walled in, as if it had been formerly frequented. About half way between this place and the lake Samachonitis, is a little hill with ruins on it, which they now call the town of Jacob: Some, by conjecture, place Harosheth here, which was the city of Sisera, general of Jabin king of Hazor, being in the tribe of Naphtali, and on this lake.

We came to the lake Samachonitis, called in scripture the waters of Merom, and at this time Bahr-el-Houly; it is mentioned by the antients as a hundred and twenty stadia, or fifteen miles from Julias, tho', I think, it cannot be above ten or twelve miles at the most; it is situated on the east side of an uneven country, which extends above five miles west to the mountains of Naphtali: Josephus says the lake was seven miles long, but it is not above two miles broad, except at the north end, where it may be about four; the waters are muddy, and esteemed unwholesome, having something of the nature of the water of a morass, which is partly caused by their stopping the brooks on the west side, in order to water the country; so that the water passes through the earth into this lake; it is also in some measure owing to the muddiness of its bed. After the snows are melted, and the waters fallen, it is only a marsh, through which the river Jordan runs. The waters, by passing through the rocky bed towards the sea of Tiberias, settle, purify, and become very wholesome. I observed two rising grounds on the west side of it, and a third towards the north west corner, on which probably were some of those antient towns mentioned on this lake, particularly Saanaim, placed by some geographers here: It was in this country, and at these waters, that Joshua smote Jabin king of Hazor and all his allies.

From the waters of Merom, we saw very plainly Jebel-Sheik; at the foot of it the river Jordan rises, which is called in Arabic, Shriaah. <sup>Rise of the</sup> An-<sup>river Jordan.</sup> tiently it was the common opinion, that the Jordan rose north west of



Paneas, afterwards called Cæsarea Philippi; until Philip the tetrarch made an experiment, which proved, that it rose out of the lake Phiala, fifteen miles to the north east of that city<sup>p</sup>, and is now computed to be about four hours distant from it. This discovery was made by throwing straw into the lake, which appeared at the place where the river comes out near Paneas<sup>q</sup>: The river might also be enlarged by other springs. I cannot certainly find how far the city Paneas was from the lake Samachonitis, but it is thought to have been very near it<sup>r</sup>. The site of Cæsarea Philippi is now called by the antient name Paneas: It was distinguished from Cæsarea at the sea, by the name of Philip the tetrarch, who improved this city, and called it Cæsarea in honour of Tiberius. Saint Jerom mentions a village called Dan, four miles from this place, tho' the general opinion has been, that this is the antient Dan; and if so, it must have been Leshem<sup>s</sup>, or Laish<sup>t</sup>, taken by the children of Dan. The Jews say, Dan was buried at that village, and call the place Hedjeoua.

Hermon.

The hill called Jebel-Sheik which is over this place, had antiently the name of Panius, from which the city and country was called; and tho' some think, that this name was derived from Dan, yet there are others of opinion, that it was from the worship of Pan, there having been a temple on the top of it, supposed to be dedicated to that deity. This hill is called in scripture mount Hermon, and is mentioned as the northern bounds of the land of Israel on the other side of Jordan, and as part of the possession of Gad and Reuben<sup>x</sup>, as over the valley of Libanon<sup>y</sup>, and as the bounds of the country of the Hivites in mount Libanon, that extended from Baal-Hermon to Hamath<sup>z</sup>, which name of Baal seems to refer to the heathen worship that was carried on here; perhaps to the same deity that was adored at Baal-beck, which is not a great way from the foot of it, and probably in that very valley of Libanon, which is said to be under this hill<sup>a</sup>. The description also of Hermon, as a mountain of snow, agrees with its present appearance, being always covered with it; and interpreters of scripture have called it, The mountain of snow<sup>b</sup>. The Targum also calls mount Hor, a hill of snow; which is mentioned as the northern bounds of the country given to the children of Israel<sup>c</sup>; so that it may be conjectured that Hor is the same as Hermon. But a great difficulty occurs in the comparison which the Psalmist<sup>d</sup> makes to the dew of Hermon that fell on the hill of Sion: Which might easily be interpreted, if it had been observed, that the clouds which lay on Hermon, being brought by the north winds to Jerusalem, caused the dews to fall plentifully on the hill of Sion. But there is a Shihon mentioned in the tribe of Issachar<sup>e</sup>, which may be Seon, spoken of by Eusebius and saint Jerom, as near mount Tabor; and there might be a hill there of that name, on which the dew of the other Hermon might fall, that was to the east of Esdraclon. However, as there is no certainty, that mount Hermon in

<sup>p</sup> Josephus De bello Judaico, iii. 9.

<sup>q</sup> Ibid.

<sup>r</sup> It is somewhere mentioned, if I do not mistake, that it was a hundred stadia from Cæsarea Philippi to Sephama, west of Jordan, where it falls into the lake Samachonitis.

<sup>s</sup> Joshua xix. 47.

<sup>t</sup> Judges xviii. 27.

<sup>x</sup> Jos. xiii. 11.

<sup>y</sup> Jos. xi. 17.

<sup>z</sup> Judges iii. 3.

<sup>a</sup> See note c.

<sup>b</sup> Relandi Palæstina, i. 49.

<sup>c</sup> Numb. xxxiv. 7, 8.

<sup>d</sup> Psal. cxxxiii. 3.

<sup>e</sup> Joshua xix. 19.

that



that part is ever mentioned in scripture, so I should rather think it to be spoken of this famous mountain, and that Tabor and Hermon are joined together, as rejoycing in the name of God, not on account of their being near to one another, but because they are two of the highest hills in all Palæstine. So that if any one considers this beautiful piece of eloquence of the Psalmist, and that Hermon is elsewhere actually called Sion<sup>f</sup>, he will doubtless be satisfied, that the most natural interpretation of the Psalmist would be to suppose, though the whole might be called both Hermon and Sion, yet that the highest summit of this mountain was in particular called Hermon, and that a lower part of it had the name of Sion; on which supposition, the dew falling from the top of it down to the lower parts, might well be compared in every respect to “the precious ointment upon the head that ran down unto the beard, even unto Aaron’s beard, and went down to the skirts of his clothing,” and that both of them in this sense are very proper emblems of the blessings of unity and friendship, which diffuse themselves throughout the whole society.

## C H A P. XIX.

## Of SAPHET and DOTHAN.

FROM the plains that are west of the waters of Merom, there is a steep ascent up the hills to Saphet. We went to this place from Tiberias: Ascending the hill, north of the vale of Hutin, we descended into that valley, and came to Bethsaida already mentioned. We went through the Pass of doves into the vale of Gennesareth, which is a rich soil. We viewed Magdolum on the lake, and then went to the round fountain, where we reposed a while, and took some refreshment; and going north, passed by a spring called Moriel, and began to ascend the hills towards Saphet, which I take to be the east end of that chain of hills, which run from the sea, northward of the plain of Acre. There are several summits separated from one another by small vallies, one of the first of which is called Rubasy. On the top of the northern summit, we passed by Aboutbesy; in the valley beneath it, is a bridge, called Gefer-Aboutbesy. Here there is a stream, which runs to the plain, that is to the west of the lake of Tiberias. We ascended this first part of the hills, and stopped at a tent of Arabs, it being very hot weather; here they prepared for us eggs, and also fower milk, in which they had cut raw cucumbers, as a cool diet in this season. We afterwards went along these hills for about an hour and a half, if I mistake not, to the north west, and descended into the gut or valley that encompassed the highest part of the hills, on which Saphet stands. About a place called Akeby, there are grottos cut in several parts of the perpendicular rocks: Further on is Cesy: We went to the right of a place called Adborow, and passed through a narrow vale, known by the name

<sup>f</sup> Deut. iv. 48.



of Waad Elakab ; it is a gentle ascent. I saw on the left a hill, which seemed to have been improved by art into a fortress, and might be Nephtali, placed by geographers about a mile south of Saphet on the top of the hill.

Saphet.

We arrived at Saphet, where I was recommended to the *cadi*, who received me with great civility, and entertained us with coffee ; I had also a letter to the *cocam*, or head priest among the Jews, a fine old man, and very learned in his way : When I came in, he was saying a grace to himself, which he finished before he spake to me ; and when I gave him a letter, as it was their sabbath day, he put it into the hands of another to open it, and then he read it. I was very civilly entertained by him, and gave him several hints, that I was desirous to take up my abode with him ; but he would not seem to understand me, and I afterwards found the reason of it, that it would have been an unpardonable affront to the *cadi*, if he had invited me to his house, after I had been recommended to that magistrate, and had been under his roof ; so I returned to the *cadi*'s, where a great supper was prepared, there being an *aga* of Sidon there, and much company : We all lay on the *sopha*, without any accommodations of beds or coverings, but what we brought with us. The next day was the day of pentecost of the Jews, where I saw the chief priest very decently habited in white sattin, receiving the compliments of the inferior *rabbi*'s, who came with great reverence, and kissed his hand.

Saphet is not mentioned by name in our translation of the Bible ; but in the vulgar Bible, Tobias is said to be “ of the tribe and city of Nephtali, in the upper parts of Galilee, beyond the road that leads to the west, having on the left the city of Saphet.” The city of Nephtali is said to be a mile south of it ; Saphet is mentioned by several writers of the middle age ; its situation is very high, and commands the whole country round ; on the very summit of the hill are great ruins of a very strong old castle, particularly of two fine large round towers that belonged to it. The Jews think part of this castle to be as old as the time of their prosperity. The Christians had possession of it in the time of the holy war ; and I saw on a building in the town a relief of the arms of the knights of St. John of Jerusalem ; it was surrendered by them to Saladin, sultan of Ægypt, and afterwards came into the possession of the Ottoman family, together with all the country round about it. The town is a little lower down, on three sides of the hill on which the castle stands ; it is a considerable town, having been formerly the place of residence of the *pascha* of this country, on which account it was called the *paschalic* of Saphet ; and the whole territory now goes by the name of the country of Saphet, but the *pascha* resides at Sidon, and a *cadi* from Constantinople lives here. There are many Jews in this place, it being a sort of university for the education of their rabbies, of whom there are about twenty or thirty here, and some of them come as far as from Poland ; they have no less than seven synagogues : Several doctors of their law, who lived in the time of the second temple, are said to be buried here, three of whom lie in a place, which is now

⁊ Tobias ex tribu et civitate Nephtali, quæ est in superioribus Galilææ supra Naafon, post viam quæ ducit ad occidentem, in sinistro ha-

bens civitatem Sephet. Tobit i. 1. juxta vulgaram editionem.



turned into a mosque; and the Turks say, they are three of the sons of Jacob. The Jews have a notion, that the Messiah will reign here forty years, before he will take up his residence at Jerusalem. To the north of the hill, on which the castle of Saphet stands, there are several wells, which, they say, Isaac dug, and about which there were such contentions between the herdsmen of Isaac and Gerar; but they have much mistaken the place, the valley of Gerar, in which they were dug, being at a great distance on the other side of Jerusalem. If mount Tabor were not the mountain on which Christ was transfigured, this would seem to be the most probable place for that extraordinary event.

I set out from Saphet, went down the hills towards the north east, and descended into the uneven country to the west of the lake Samachonitis: We came up with a party of men, who belonged to the sheik of Samwata, and lay there to guard the country against robbers; they enquired who we were; and our men answered, they would stop and give them the satisfaction they desired. We went a little beyond them, and one of their party coming to us, we informed them, that we had a letter from the consul to their master, which we sent to their chief, and then they all came and eat with us, were very civil, and ordered two men to attend me wherever I had a desire to go. We went to the lake, and travelled by the side of it southwards to all those places I have already described: We lay at an encampment of Arabs, near the mineral water before mentioned, called Hamam [The bath]; we went the next morning to the bridge of Jacob, and continued our journey on the west side of Jordan: When we were at Kaifar-aterah, I went from the company to view the ruins of the town to the south, and one of the Arab soldiers of the sheik of Samwata followed me, and offering to take one of my pistols out of the holster, I laid my hand on it, but he took it from me by force; on which I rode back to the company, and his companion ordered him to return it, which he immediately did: We came soon after to the end of their masters territories, where I made them a present, and they returned. We went to the lake of Tiberias, and Tarichea, and seeing some horsemen in the road, we were afraid of each other, and going out of the way, kept at a distance, until we found there was no danger. Having travelled about a league from Tarichea, along the side of the hills, as I think, to the west, we came to the plain of Sephorin, and to Jeb-Joseph at the south end of it, near the high road from Damascus to Jerusalem; it is a cistern under ground, into which, they say, Joseph's brethren threw him; but this was at Dothan, which is mentioned as near Bethel or Bethulia; and as Saphet has falsely been thought by some to be Bethulia, which was besieged by Holofernes, this seems to be the occasion of that mistake. It is said in scripture, that Jacob, when he returned from Padan-aram, went first to Shalem, a city of Shechem, and afterwards to Bethel, then called Luz; and it is probable from the history of Joseph, that Dothan was near Shechem, because when he was sent to his brethren to Shechem, he was told they were gone to Dothan, which was probably to the east of Shechem. Dothan also could not be a great way from Bethulia, because Holofernes's army extended from Bethulia to Dothan; and tho' this place might antiently have



been called Dothan, as it is at present by the Jews, yet its great distance from Shechem makes it unlikely to be the place where Joseph went to his brethren, as it is at the distance of two or three ordinary days journey, and could not be performed in less than five or six days, with the cattle which they were charged to feed. The well of Joseph is within an enclosed court, in which there is a Turkish praying place: As it was very hot, we reposed there till night, and then went on. A little to the north is Jebbal, a hill with a ruined village on it, and also a place called Renety, and near the cistern of Joseph is a mosque, and a sheik's burial place, called Sheik Abdallah. About midnight we halted and slept under a tree, and at break of day pursued our journey: We stopped at a village three hours from Acre, where the sheik entertained us very handsomely, and presented me with a live partridge, of a large beautiful kind, called the Francoline, which is thought to be the birds that Horace calls Attagen Ionicus <sup>h</sup>.

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## C H A P. XX.

### Of LIBANON and ANTILIBANON, and of the fountains, aqueducts, and city of TYRE.

Achzib.

**I** Set out from Acre northward on the twenty-eighth of May: We passed by Semmars, or faint Mary's, on a low hill, where there are remains of a wall of hewn stone, so that probably it was a convent; and about this place might be the castle of Lambert, mentioned in the account of the holy wars, as four miles north of Acre. We passed by Mefrah, and came to Zeb, near the sea, which is thought to be Achzib, in the tribe of Asher, mentioned in scripture <sup>i</sup>, and was one of those cities, out of which the children of Israel could not drive the ancient inhabitants <sup>k</sup>. Saint Jerom says, it was afterwards called Ecdippa, which is spoken of by several authors <sup>l</sup>, who place it indeed further from Acre <sup>m</sup>; it is mentioned as on a low hill over the sea; and Josephus <sup>n</sup> seems to say, that the old name of it was Arce: There are some ruins about this place. I observed, that at a distance in the water there are large flat rocks; and as it is a sort of bay, sheltered by the hills to the north, it is probable, that it was antiently a port. To the south of this place is the bed of a winter torrent, over which there is a fine bridge of one arch; and to the north east there is a covered fountain, and a ruin near it. About three miles further, there is a fountain called Miesherty: West of it are remains of a strong wall to confine the water that ran from this spring. Under the northern hills there is a village called Berœa, which is to the east of the road. This is the first village under the great sheiks of the sect of Ali, of which there are three between Acre and Sidon.

<sup>h</sup> Epodon libri, Od. 2.

<sup>i</sup> Jos. xix. 29.

<sup>k</sup> Judges i. 31.

<sup>l</sup> Plin. v. 17. it is called Aedippus; and Ec-

dippon by Josephus, Antiq. v. 22. & De bello Jud. i. 13.

<sup>m</sup> Ptolemæus v. 15. S. Hieron. De locis Ebraicis.

<sup>n</sup> Antiq. Jud. v. 1.

We



We began to ascend the hills to the north, falsely called by the writers of the middle ages the mountains of Saron, which were between Cæsarea and Joppa.

This end of the mountain, which is probably the beginning of Antilibanon<sup>o</sup>, must be the antient Scala of the Tyrians, mentioned by Josephus<sup>p</sup>, as about eleven miles north of Ptolemais, and by St. Jerom as only nine miles<sup>q</sup>. It seems also to be the white promontory of Pliny<sup>r</sup>, and is known by the same name among Europeans, which is derived from the white cliffs to the north; on it is the famous road, which is said to have been made by Alexander; and the writers of the holy war speak of that part by this name. Under the south side of this cape, there is said to be a very extraordinary large grotto, at some height from the water, to which they can go only in a boat.

Before we went up the mountain, I crossed a rivulet called Aikmanè; it runs by a hill of the same name, which has some ruins on it: On the top of the hills called by the inhabitants Nakoura, and which I suppose to be Antilibanon, we came to a small tower, called Borge Nakoura. I saw several of these towers to the north; and the people say, they were built all the way to Constantinople by the empress Helena, in order to give notice by some signal, when they had found the cross; but it is more probable, that they were built either by the Greek emperors, when they apprehended that these countries would be invaded by the Saracens, or they might be the work of the Christians during the holy war. We afterwards passed over a river called Dislemet, and came to another tower called Kaphar-latick, which has its name from a kaphar, formerly taken there: It is a very pleasant road, great part of it being on a fine green sod, beautifully shaded with trees. Having travelled about an hour near the sea, we turned out of the road, and ascended the hill to the east, to the village or encampment of the new kaphar, where the Arabs live, in a sort of open huts made with boughs, raised about three feet from the ground, and encompassing a square spot of

<sup>o</sup> These hills seem to be the beginning of Libanon or Antilibanon to the south. Strabo, in his 16<sup>th</sup> book, page 754. says, Libanon began near Tripoli, and Antilibanon about Sidon, probably he means at those hills which are to the south of that city, about Sarepta. But Pliny makes Libanon to begin about Sidon, Nat. Hist. v. 20. Though at which soever of these places that chain of mountains began, this may be Antilibanon, which in breadth might extend from Sidon to this place; as it certainly stretched to the east near as far as Damascus, and probably to the north near to Hems, the antient Emesa. Libanon, whether it began near Sidon, or at the famous promontory south of Tripoli, which is more probable; it certainly extended to the north, almost as far as Smyra, which is near Arradus, and that in a parallel line with Antilibanon; so that from this place all the mountains near the sea, as far as to that part where Libanon began, seems to be Antilibanon. The valley between these mountains, and the flat country on the sea, to the west of Libanon and Antilibanon, is Cœlesyria, properly so called; for Strabo speaks of Cœlesyria proper, as on the sea, and particu-

larly mentions the length and breadth of it: This author also speaks of the hills of Arabia and Trachonitis, over the country of Damascus; which seems to be a ridge of mountains to the east of these (as I shall explain more fully) that might be distinguished by this name, and seem to have been divided by a valley from Antilibanon: Though, if Ptolemy's authority is to be regarded, Antilibanon might end at the river Chrysorrhœas, which runs by Damascus, as he makes it begin and end a degree south of the beginning and end of Libanon; and in this case, the hills of Trachonitis and Arabia could not be part of Antilibanon, though, from the common description we have in other authors, the mountains of Libanon and Antilibanon seem to have run parallel for a considerable way towards the north. They are both comprehended under the name of Libanon in sacred writ; and Hiram supplied Solomon with the Cedars of Libanon, which probably were the produce of the mountains near Tyre.

<sup>p</sup> Josephus De bello Jud. ii. 10.

<sup>q</sup> Hieronymus.

<sup>r</sup> Promontorium album. Plin. Nat. Hist. v. 19. Europeans call it Capo Bianco.

ground;



ground ; in these they lye at night ; I laid my carpet on the outside of them : The sheik attended with great civility ; they made a fire near ; and here I reposed all night.

The next morning we descended the hill towards the road, and came to a ruin about five miles from the tower of Nakoura: It seemed to be the remains of some antient temple, about thirty feet square, with a colonade round it, which appeared to have been double to the east, where the entrance probably was: There are many broken columns about it, and two standing, which are two feet in diameter; one of them has a fine capital of the Ionic order; it is probable there was some town in this place. We came into the road, where I saw an antient way about eighteen feet broad, paved with large round stones, having a margin on each side, partly of hewn stone: There is a castle on the hills called El-Kapharlah; at some distance from it is the tower Bourge El-Kaphar: We came to a fountain called Scandaretta, near which there are ruins of a wall of hewn stone. In about an hour and a half from New Kaphar, where we lay, we came to the north part of the hill, which is on the south side of the bay Nakoura, that extends to Tyre. The road here very much resembles those in North Wales, being a great height above the water, on the side of the mountain, which is almost perpendicular, both above and below the road; the way in most parts is thirteen feet wide, though in some places it is not above six: There is a parapet towards the sea, partly built, and in some places cut out of the rock. Authors of the middle age speak of this road as made by Alexander, which tradition seems to have its rise from the name of some places here. At the first ascent to this road, there is a tower called Bourge-Scandarette, [The tower of Alexander] which the Europeans here call Scandaloon, probably from a town of that name, which is near: This road is about a mile in length. We descended into the plain, and came to some ruins about a mile from the hill, which extend toward the sea, and may be Scandalium, mentioned by the writers of the holy war, who say, it was first built by Alexander, and that it was repaired by Baldwin, king of Jerusalem, when he was about to undertake the siege of Tyre. This place is probably Alexandroschœne, of the Jerusalem Itinerary, placed twelve miles from Tyre, which must be an error in relation to the distance, as it is not so far.

Phœnicia.

Here we came into that part of Syria, which was the antient Phœnicia, a country always remarkable for its commerce; the inhabitants of which went out in many colonies, and peopled Carthage, Sicily, and several other countries. Ptolemy indeed makes it to begin about Dora, near Cæsarea on the sea, and to extend northward to the river Eleutherus, beyond Tripoli, which empties itself into the sea not far from the isle of Aradus.

Near the ruins before mentioned, is a place called Elminten, and a little further the spring Ein-el-Hamerah [The red spring]; we came to the bed of the torrent Shebria, across which there are remains of a wall fifteen feet thick, that was probably made to keep up the water for the use of the armies that were in these parts. The guides mentioned a place on the hills, called Cana; and if a passage of Joshua<sup>s</sup>, and saint Jerom's

<sup>s</sup> Joshua xix. 28.



comment on it, may be interpreted of a town in this part, and not of the noted Cana of Galilee, possibly this may be the place.

We came to the fountains which supplied the aqueducts of Tyre; they are called, as they informed me, Talioun<sup>u</sup>: we found the great sheik of these parts with a considerable company of attendants who had stopped there, but soon went away; it being usual for them to halt wherever they meet with a spring. These fountains are about a league and a half south east of Tyre, and are called, The fountains of Solomon; they are said, tho' I know not on what foundation, to have been made by him, at the time when he cultivated an alliance with Hiram, king of Tyre; to facilitate the building of the temple of Jerufalem; and are supposed to be the well mentioned by him in the Canticles<sup>x</sup>, "as a fountain of "gardens, a well of living waters, and streams from Lebanon."

Fountains of Tyre.

In the ninth plate, a plan of the three springs may be seen at A; and a view of them, and of the aqueduct at B. These springs are about half a mile to the east of the sea, and rise so plentifully, that they make a considerable stream at C, which turns several mills, and seems to be the river spoken of by some authors, as falling into the sea at old Tyre, which probably extended near as far as this place. These springs are enclosed with very strong walls, about fifteen feet high, by which the water is raised to a sufficient height, so as to be conveyed by the aqueduct to Tyre, that nearest the sea D is of a multangular figure: There are two aqueducts from this, which soon unite. The other two springs are marked E and F, and have an additional supply of water from the mountains, and there is an aqueduct from each of them, to that which comes from D. They are of an oblong square figure, and the water runs from one into the other; the building being contiguous: It is said by some, that these fountains are of a very great depth; but I was informed, that they were only about four or five fathom deep. The aqueduct G, which is a very fine one, takes its course in different directions, but mostly northward to a small hill, called Smashook, on which there is a house and a mosque: This, by some, has been thought to be old Tyre, which is improbable on many accounts, but more particularly, as it is a league distant from the sea. From this place the aqueduct goes eastward to Tyre.

Near the north east corner of the great bay, which is south of Tyre, there is a fountain inclosed in the same manner as the others, except that the walls are not so high; and I saw the foundations and remains of an aqueduct, which appears to have been low, and not to have been built on arches: It probably went to old Tyre, which seems to have been in this corner of the bay, because near the spring there is a little hill, which, in all probability, is the very mount that Nebuchadnezzar raised in order to take that city, which was destroyed, as described by the prophet Ezekiel<sup>y</sup>; and I saw a ruin to the south east of this hill. It is no wonder, that there are no signs of the antient city, since Alexander carried all the remains of it away, in order to join new Tyre to the continent;

Old Tyre.

<sup>t</sup> They shewed me here a hill, called Jebel-Sheik, and villages on the hills of the following names, viz. Shamah, Emuran, Elalily, and a part called, Ouad Shayty, which I suppose is a vale among the hills.

<sup>u</sup> Maundrel was told, that it was called Rof-elayn, that is, the head of the spring.

<sup>x</sup> Solomon's Song, iv. 15.

<sup>y</sup> Ezek. xxvi. 7.



and as it is a sandy shoar, the face of every thing is altered, and the great aqueduct, in many parts, is almost buried in the sand.

New Tyre.

New Tyre is now called Sur, which is the antient name of Tyre, and this having been the chief city of the whole country, possibly Syria might receive its name from Sur. The Tyrians retired to this place, which was then an island, and made so great a stand against Alexander the Great, that tho' it is said to have been half a mile from the land, yet he joined it to the continent, and made it a peninsula <sup>y</sup>: If it was so far from the land, which, I think, is much to be doubted, it must have been a very small island, and a work of very great expence to join it to the continent. I observed a hollow ground that crossed the peninsula; and the higher ground to the west of it was probably the east part of the island; a plan of the city may be seen in the ninth plate. There are some few remains of the walls all round, and of a port a, on the north side, defended by strong walls: At the east end also there are ruins of two great square towers at o, very strongly built, which seem to have served for reservoirs of water from the aqueduct b, in order to distribute it all over the city; for there are foundations of a thick wall from one to the other, which probably are remains of the aqueduct. The east of the city appears to have been defended by three walls c, and as many fosses d. As we approached towards Tyre, we saw several vultures, and shot at them. I went to the house of a Maronite, who was agent for the French here, it being a place where they export great quantities of corn, and even Malta itself is supplied from this place.

Within the walls there are great ruins of a very large church e, built of hewn stone, both within and without, in the Syrian taste, with three naves, each of them ending in a semicircle; there are also very perfect remains of several buildings f, to the north of it, which probably belonged to the archiepiscopal palace. I saw also some granite pillars g, which, they say, are the remains of a church dedicated to St. John, and near it is the ruinous church of St. Thomas h, part of which is repaired, and serves as a church for two or three Christian families that are there; besides these, there are few other inhabitants, except some Janizaries who live in a mean castle i, near the port; to the west of which is the custom-house k: There are also ruins of two or three other churches, but nothing that carries any great signs of antiquity; at x are ruins, where probably there were large towers. Both Origen and the emperor Frederic Barbarossa were buried in the cathedral church.

According to Pliny's account, there seems to have been a suburb that extended to old Tyre, the whole city and suburbs having been nineteen miles in compass, for old Tyre was three miles and three quarters distant from this island. He makes Tyre also to be near two miles and a half in circumference, tho' it does not seem to be half a mile long, nor a quarter of a mile broad.

Tyre was at first governed by its own kings; it was besieged, without success, by Salmanasar, king of Assyria <sup>z</sup>; and afterwards taken and de-

<sup>y</sup> Tyrus quondam insula, præalto mari septingentis passibus divisa, nunc vero Alexandri oppugnantis operibus continens.—Circuitus xix. mill. passuum est, intra Palætyro inclusa.

Oppidum ipsum xxii stadia obtinent. Plinii Nat. Hist. v. 17.

<sup>z</sup> Josephi Antiq. Jud. ix. 14.





A PLAN of the CITY and AQUEDUCTS of TYRE.







stroyed by Nebuchodonosor, king of Babylon, as it is computed, near seventeen hundred years after its foundation<sup>a</sup>. Tyre was then on the continent, though without doubt the island was inhabited, because we find mention made of it in scripture<sup>b</sup>, and elsewhere, even in the time of Solomon<sup>c</sup>; but the prophecy that Tyre should be built no more<sup>d</sup>, must be understood of the antient city on the continent. The city on the island seems antiently to have been considered as the new city: Here the government seems to have resided, and it is probable went to the island on the invasion of Salmanasar. The city on the continent probably then began to be distinguished from it by the name of old Tyre, or Palætyrus; for it is said, that old Tyre and some other cities revolted from the government of the Tyrians to the kings of Assyria<sup>e</sup>. The city on the island was rebuilt seventy years after it was destroyed, and, about two hundred years after that, it was taken by Alexander the Great, and joined to the continent. The inhabitants of this place became very zealous Christians, and it was made the first archbishopric under the patriarchate of Jerusalem; it was taken by the Saracens, and afterwards by the Christians, in the time of the holy war: In one thousand two hundred and eighty nine, it was retaken by the Saracens, and the Christians were permitted to go away with their effects; from this time it is probable its ruin may be dated. This city was antiently famous for the worship of Jupiter Olympius, and Hercules; and there were temples in it built to them; it is not at present noted for the Tyrian purple, which was extracted from the shell fish called Murex<sup>f</sup>, and was so dear, that it was only used by princes; tho' without doubt it might still be made, if other materials were not found out to serve for this purpose, at much easier rates. The harbour north of the peninsula is so good that all ships, whose business in the winter leads them to traffic with the merchants of Sidon, are obliged, by the contract of insurance, to harbour here, where they take in their loading.

Near the aqueduct, without the town, I saw a ruin, which probably is the place, where, according to a tradition, which they had in the middle ages, though it is now lost, our Saviour preached, when he came into the parts of Tyre and Sidon; and on this coast it was that he cured the daughter of the Caaanitish woman<sup>g</sup>. And St. Paul was at Tyre when they dissuaded him from going up to Jerusalem, on their apprehending what dangers would befall him.

<sup>a</sup> Vide Joseph. Antiq. Jud. ix. 14.

<sup>b</sup> Isaiah xxiii. 2. 6. Ezek. xxvi. 17. xxvii. 4, 32. xxviii. 2.

<sup>c</sup> Joseph. Antiq. viii. 2.

<sup>d</sup> Ezek. xxvi. 14, 21. xxviii. 19.

<sup>e</sup> Joseph. Antiq. ix. 14.

<sup>f</sup> Nunc omnis ejus nobilitas conchylio atque purpura constat. Plin. Nat. Hist. v. 17. et Strabo xvi. 757.

<sup>g</sup> Matt. xv. 21. Mark vii. 24.

<sup>h</sup> Acts xxi. 3, 4.



## C H A P. XXI.

## Of the river CASMY, of SAREPTA, and SIDON.

TWO miles to the south of Tyre, in the road to Sidon, there is a spring called Bakwok; the plan of it may be seen in the ninth plate; it appears to have been enclosed with a wall; the waters are not very good, being a little salt. I observed the foundations of a wall that went from it to Tyre, which may be the remains of an aqueduct to convey the water to the city for common uses.

*River Casmy* Two leagues further is the river Casmy, commonly called by travellers the Casimir, which the writers of the middle age falsely imagine to be the river Eleutherus, whereas that river was beyond Tripoli. This must be the reason why the historians give an account, that the emperor Frederic Barbarossa was drowned in the river Eleutherus, falling off from his horse as he was pursuing his enemies, and sunk under the weight of his armour; but as they call it also the Casamy, it determines that remarkable piece of history to this river. There is now a bridge over it of two arches; it is probable that the old bridge was destroyed in the time of the holy war, to prevent the pursuit of the Christian forces, and that the emperor lost his life by attempting to ford the river: It is a very deep rapid stream, inasmuch that travellers do not think it safe to water their horses in it, unless they dismount. This seems to be the river mentioned by Strabo, as falling into the sea near Tyre<sup>i</sup>. On the other side of this river, the hills approach very near to the sea, and some spacious sepulchral grotts are cut in them. The city called Ornithon might be here, which is mentioned as half way between Tyre and Sidon<sup>k</sup>; it being a place which might easily be defended, having the river to the south, and the hills to the north, between which there is a narrow pass into the plain where the famous city of Sidon stands.

Here I cannot but make a conjecture, that these hills were probably the bounds between the states of Tyre and Sidon; as the southern bounds of the former were the hills of Nakoura; and probably the river which runs four miles north of Sidon, was the northern bounds of that state; and also of the tribe of Asher, and of the Holy Land; and though these territories might extend some way into the mountains, yet it naturally leads to this reflection, how great any state may become by commerce; since neither of these plains are above twenty miles long, or more than five broad; and yet these Republicks make a very extraordinary figure in antient history; and Tyre alone gave those two powerful princes, Nebuchadnezzar, and Alexander the great, more trouble than any other state in the course of all their wars.

We ascended the hills near the sea to a village called Adnou, where we lodged in a Mocot, which was in the yard of an uninhabited house. The next morning, the twenty-ninth, we descended the hills northwards into the plains of Sidon, near to the sea side, and passed by a rising

<sup>i</sup> Strabo, lib. xvi. p. 758.<sup>k</sup> Strabo, *ibid.*



ground towards the sea, which seemed to be a good situation for a town, and I observed some ruins at a little distance from it. We then ascended the hills to the east, to a village called Serphant, supposed to be a corruption from the old Sarepta<sup>1</sup>. There are great marks of improvements <sup>Sarepta.</sup> about the hills, and at the foot of them are a great number of sepulchral grotts cut into the rock; it is said, that the house of the widow who received Elias, and was so miraculously supplied during his stay with her<sup>m</sup>, was by the sea side, where there now stands a small mosque, into which I entered. There is a little cell in it, where, they say, the prophet lay. The old Sarepta was most probably here, for I saw several foundations of walls; and those sepulchres must have belonged to the people of this town. About a quarter of a mile north of the mosque, are some ruins of a very ancient building, as I conjectured it to be, from a round plinth, which projected about a foot beyond the pillar, and the edges of it were taken off; the whole being exactly after the manner of the very ancient architecture, which I saw in upper Ægypt. If this place was not Sarepta, it might be Ad Nonum of the Jerusalem Itinerary, which is computed about four miles from Sidon, and twelve from Tyre.

A little further to the north, is a fine spring called Elborok, a plan of which may be seen in the ninth plate: It had a wall round it, in order to raise the water, as there is about those of Tyre; and I could see the foundations of the aqueduct from that place to Sidon, of which they have an account by tradition.

The plain of Sidon is not above two miles wide; to the east of it there are fine fruitful hills; whereas the plain of Tyre is four or five miles broad, but the hills to the east of it are high, and covered with wood, and do not seem to be capable of any other improvement. When we approached Sidon, I saw, about a mile from the town, an antient Roman milliary in the road, set up in the time of the emperor Septimius Severus; it is a round pillar of grey granite.

When I arrived at Sidon, I went to the convent of the monks of the <sup>Sidon.</sup> Holy Sepulchre, to whom I was recommended, and was entertained by them during my stay at Sidon. I also received many civilities from the French merchants, and I was one day entertained by them with a collation in a garden, under the shade of apricot-trees, and the fruit of them was shook on us, as an instance of their great plenty and abundance.

Some think that Sidon, or Zidon, was built by Sidon the son of Ca-

<sup>1</sup> Inde Sarepta et Ornithon oppida. Plinii Nat. Hist. v. 17.

After we had passed this place, I saw on the hills to the east Ecri-Elkanrah; we passed over a stream called Sakat Elourby, on an old bridge. Near this there is a castle on a promontory, strongly situated by nature, and called Bourge Elourby, there being a village near called Elourby. To the east we passed over the river Nofey, and saw Cubegou; we then came to the fountain Elborok, mentioned below. To the south of it is Tel-Eborok; we went over the bed of the winter torrent Ezuron, and afterwards that of Zaheitanete. Near this is the way to Damascus, which goes by the vil-

lage of Gafih, which I saw, and further north Mahmetfiry: Between them is a vale called Zaal-el-Gafih. We went over the river called Nar-Sinet, and saw the village Darbeseiah; to the right beyond it is the mountain called Jebel Macduta. Near Sidon we passed over the river Nahr-Iheiah, and saw the hill Jebel-faïda-Mar-Elias, commonly called the hill of Sidon, which is to the east of the city; at the foot of it is Elharah; and just at the entrance of the town I passed over the river Nar-el-Barout, which I conjectured might be the southern bounds of the old town.

<sup>m</sup> 1 Kings xvii. 9. Luke iv. 26.



naan, the grandson of Noah<sup>a</sup>; others suppose that it had its name from the fishing trade carried on here, which is called in the Syrian language Sida; Bethsida being the house of fishermen. It is a city of very great antiquity, being mentioned by Jacob in his prophetic speech concerning the country which his sons were to inherit<sup>o</sup>. And we have an account, that Joshua chased the kings from the waters of Merom to the great Zidon<sup>p</sup>, as it is called in another place<sup>q</sup>. This city was in the tribe of Asher, but the Israelites could not drive out the inhabitants of it<sup>r</sup>. It always underwent much the same fate as Tyre. During the time of the holy war, Lewis the ninth of France repaired the city. It was a place of great trade, and was famous for a manufacture of glass<sup>s</sup>. The Sidonians are also said to be the inventors of arithmetic and astronomy<sup>t</sup>. This city is now called Saida, and is thought to be older than Tyre: The antients say it was twenty-five miles distant from that city to the north, tho' it is not so much<sup>u</sup>; and is computed to be sixty-six miles about west south west of Damascus, and a day's journey from the rise of the river Jordan: It was situated on a rising ground, defended by the sea on the north and west. The present city is mostly on the north side of the hill: The old city seems to have extended further east, as may be judged from the foundations of a thick wall that extends from the sea to the east; on the south it was probably bounded by a rivulet, the large bed of which might serve for a natural fossée; as another might, which is on the north side, if the city extended so far, as some seem to think it did, and that it stretched to the east as far as the high hill, which is about three quarters of a mile from the present town. The space between that hill and the town is now all laid out in gardens, or orchards, which appear very beautiful at a distance. On the north side of the town, there are great ruins of a fine port, the walls of which were built with very large stones, twelve feet in length, which is the thickness of the wall, and some are eleven feet broad, and five deep: The harbour is now choaked up; and this, as well as some other ports on the coast, are said to have been destroyed by Feckerdine, that they might not be harbours for the Grand Signor's galleys to land forces against him. This harbour seems to be the inner port, mentioned by Strabo<sup>x</sup>, for the winter; the outer one probably being to the north in the open sea between Sidon and Tyre, where the shipping ride in safety during the summer season. In a garden to the south of the town, there is a small mosque called Nebi-Sidon, where the Turks say the patriarch Zabulon was buried; though it does not appear that his bones were brought out of Ægypt; but, if I mistake not, the Jews say that he was buried in Sichem. In another garden to the east is such another mosque, called by the Mahometans, Zaloufa, who pretend also that some holy person is buried there; the Europeans call it La Cananea, being, as it is said, the place where the Canaanitish woman cried out, "Blessed is the womb that bare thee, and the paps that thou hast sucked." This building has the

<sup>a</sup> Gen. x. 15.<sup>o</sup> Gen. xlix. 13.<sup>p</sup> Joshua xi. 8.<sup>q</sup> Joshua xix. 28.<sup>r</sup> Judges i. 31.<sup>s</sup> Sidon artifex vitri. Plin. Nat. Hist. v. 17. et Strabo xvi. p. 758.<sup>t</sup> Strabo xvi. p. 757.<sup>u</sup> Strabo ib.<sup>x</sup> Strabo ib. p. 756.

appearance



appearance of an antient chapel. On the high ground, to the west of the town, there is a large old church turned into a mosque.

The highest ground of the old city seems to have been a little hill on the north side, where there are great remains of an old castle, said to be built by Lewis the ninth of France; but on the summit of the hill there is a work of an older date, which is a square castle of hewn stone rusticated, and there are remains of a circular wall; with which that building was probably encompassed; it might be a work of the Greek emperors, repaired or rebuilt by Lewis the ninth. On the north also, by the bed of the torrent El-hamly, to which I suppose the town extended, I observed an old building, which they call the Venetian Kane, and probably it belonged to them when they traded to these parts. Three quarters of a mile east of the town is a hill called Saida-Mar Elias; at the foot of it there is a village called El-hara, and about three quarters of the way up the hill, there is a mosque with a sepulchre named Jeb-Zachariah; on the top of the hill there is a cistern called by the name of Elias. The Turks have a publick praying place here. On the right I saw Ein-Dielp, on the left Avara, and further El-Helely.

Sidon is the place of residence of a pasha, and there are in it a great number of new well built houses. The trade here is carried on entirely by the French, the export being chiefly raw silk, cotton, and corn. Their consul obliges them to live all in one Kane, in which the Jesuits, Capuchins, and the fathers of the Holy Sepulchre, have their respective convents.

Going out of Sidon, I saw several sepulchral grotts cut in the rock at the foot of the hills; some of them are adorned with pilasters, and painted in a very handsome manner.





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A

# DESCRIPTION

O F

## The *EAST*, &c.

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BOOK the Second.

*Of SYRIA and MESOPOTAMIA.*

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C H A P. I.

Of SYRIA in general. Of the places between SIDON and  
BAYREUT.

SYRIA extends northwards from Palæstine to the mountains of Amanus and Taurus, having the Euphrates and Arabia Deserta to the east; and the Mediterranean sea to the west; it was divided into several parts, which chiefly had their names from the principal cities of those territories. Palæstine indeed is looked on by some as a part of Syria. Phœnicia was another district, part of which was in the Holy Land, and began, as some say, about the southern part of the territory of Tyre, or, as others affirm, near Cæsarea by the sea, and extended northward to the river Eleutherus beyond Tripoli. These countries were antiently divided into small kingdoms, such as were those of Damascus, Hamath, Zobah, and Gesher; and in Phœnicia, those of Tyre, Sidon, and Aradus. They were all conquered by the Assyrians, and afterwards by the Greeks. Syria was made a kingdom, under the successors of one of Alexander's generals; the Romans put an end to their power; and from the eastern emperors, it came into the hands of the Saracens, from whom it was taken by the present Ottoman family, that enjoy the Turkish empire.



I set out on the thirty first from Sidon, and passed several rivulets, and by two fountains, one called Elepher, and the other Brias. About two miles north of Sidon, we came to a considerable rivulet called Elouly, very near the hills that are to the north of this plain; which river, I conjecture, might be the bounds of the tribe of Asher, and of the Holy Land; there is a large bridge over it, of rustic work, consisting only of one arch.

We passed over the hills, which are called the mountains of the Druses, from the people that inhabit them; there is a tower at the end of them, called Bourge-Romely, from a village on a hill, of that name<sup>1</sup>: We came to a bay about four miles over; opposite to the middle of it is a village called Jee, and a mosque near the shoar, with a well by it, called the well of Jonah, where, they say, the prophet Jonah was thrown out by the whale: Here I saw some broken pillars, a Corinthian capital, and ruins on each side of a mountain torrent, which may be Parphirion of the Jerusalem Itinerary, eight miles from Sidon. After some time we came to the tower Bourge-Damour, and soon after to the river Damour, which must be the Tamyras of Strabo, half way between Sidon and Berytus, and may be the river mentioned by Ptolemy, as four miles south of Berytus, which he calls The Lyon, [Λέων] though it does not answer to that distance, but there is no other river in this road nearer to that city; and this seems the more probable, as Strabo mentions the city of Lyons, and the grove of Æsculapius, with this river<sup>2</sup>. A few miles further we passed by a village called Carney; at a well that is near it, I saw an ancient stone coffin, a fine piece of entablature, some large hewn stones, and two round vases of red and white marble. At some distance from this place to the north, on a rising ground, are several stone coffins cut out of the rock, with large covers, very much like those at Zal near mount Tabor; and beyond them I saw the remains of a wall twelve feet thick, which was continued along on the east side of them: This might be Heldua mentioned in the Jerusalem Itinerary, as twelve miles from Berito, tho' this place is not above six or seven; so that there may be a mistake in the Itinerary, as there certainly is in the distance between Berito and Sidon; it being put down as twenty eight miles, tho' it is not above twenty, as the latest sea charts make it. The distance also of eight miles from Parphirion, on this supposition, is much too great: This may be the same as the city of Lyons of Strabo<sup>3</sup>. We soon came to the tower of Bourge-Hele, and then passed over a rivulet, called Alopha; from a village of that name, which is to the east. We then came to a very fine country, between the cape on which Bayrcut stands, and the hills to the east: On the side of these mountains we saw three large villages that are contiguous, and are called Sukefet, from which that hill and country have their name. If I do not mistake, I was informed, that one of these villages was inhabited by Druses, the other by Christians, and the third by that sect of Mahometans, called Amadei,

<sup>1</sup> We passed this part of the hills, and came to a plain between the hills about a mile over, and then to Ouad-el-Gederah, which, I believe, may be a mountain torrent; in this plain there is a village called Gederah, which is to the east on the hills, and likewise Kephernaiah. We then

went about a mile over a low hill, and came to a plain half a mile broad. We crossed such another hill, and in about a mile came to the bay.

<sup>2</sup> Strabo, xvi. p. 756.

<sup>3</sup> Ibid. and see note b. below.



who, as I was informed, are followers of Ali. After my return from the east, I was informed by a considerable Maronite of great credit, that there had been an Arabic press among the Maronites for many years; and by the description he gave of that place, I concluded, that it was at this village, tho' I omitted to take down the name from him. Further in the country is Itese, and beyond it Jebel Sewene. We passed thro' Bourge Elgrage, and saw Edshaim in the bottom, and higher up Elmelees. We passed through a large grove of olive trees, and as we approached near Bayreut, I found the country exceedingly pleasant, being a rich soil, finely improved. About two miles before we came to this city, we passed through a fine grove of tall pines on the promontory; which, it is said, the famous Feckerdine planted with his own hands, though it seems to be a mistake, as this grove is mentioned to have been of great use to the Christians in besieging Bayreut, in the time of the holy war. A finer situation cannot be imagined; it is a green sod, and ends on the east side with a hanging ground over a beautiful valley, through which the river of Bayreut runs: The north end commands a view of the sea, and a prospect of the fine gardens of Bayreut to the north west.

Bayreut.

The city of Bayreut is the ancient Berytus. Augustus when he made it a colony, called it after the name of his daughter, with the epithet of happy, naming it Colonia Felix Julia<sup>b</sup>. This town was taken from the Saracens by Baldwin, king of Jerusalem, after a vigorous siege; in one thousand one hundred and eleven, and was retaken by Salladine in one thousand one hundred and eighty seven; it was afterwards often taken and retaken during the holy war. This city was antiently a place of study, more particularly of the civil law, and especially about the time that Christianity began to be publicly established<sup>c</sup>.

It is situated over the sea on a gentle rising ground, on the north side of a broad promontory. The gardens appear very beautiful on the hanging ground over it: The old port is a little bay, and was well secured by strong piers, which were destroyed by Feckerdine, as mentioned before; for he had possession of this city; and his successors, the princes of the Druses, have most of them been made governors of it, till of late years the Turks have thought proper to take it out of their hands: To the east of the port is a castle built on two rocks in the sea, with a bridge to it. East of this, over the sea cliffs, is another castle; and to the east of that, are remains of a very large one, defended with a fossée, where I saw some broken pillars. About a furlong to the east of this place, I came to the old city walls on that side. The town may be near two miles in circumference, and is defended with a very indifferent wall, which, on the west side, is built of hewn stone, with some small square towers, and part of it may be the remains of the antient wall. At a little distance to the west of the town is a small bay, which opens to the north, where I saw some signs of ruins, but I could not judge what they were; it is possible the theatre built by Agrippa might be here, and be contrived so as to have the advantage of the hill, like those of Pola and Frejus, and the sea may have washed it away. Some

<sup>b</sup> In ora maritima etiamnum subiecta Libano, fluvius Magoras: Berytus colonia, quæ Felix Julia appellatur, Leontos oppidum, flumen Lycos, Palæbyblos, flumen Adonis. Oppida,

Byblos, Botrys, Gigarta, Trieris, Calamos. Plin. Nat. Hist. v. 17.

<sup>c</sup> See the Ecclesiastical Histories of Eusebius and Socrates.



authors also mention an amphitheatre in this town. I copied an ancient Greek inscription over the south gate. In the middle of the city there is a large well built mosque, supported by Gothic pillars, which was formerly a church dedicated to St. John. There are several granite pillars about the town, and particularly six or seven of grey granite in one part, some standing, and some lying on the ground.

The things most to be remarked in this city are the improvements of Feckerdine; that prince having acquired a taste for architecture, during his stay at the court of Florence. His seraglio, which is now only the shell of a building, has the air of a Roman palace; water was conveyed by channels in the walls through all the apartments, and in the middle of it is a garden of very large lemon trees: The stables are truly magnificent, built with several rows of square pillars, and there are niches on the sides within, with a stone manger at the bottom of each of them for the horses provender. There are several other unfinished buildings, that have even a greater air of magnificence in them, and look more like the remains of antient Roman buildings, than unfinished modern ones.

This town is under the influence of the Maronites and Druses, as many other places are under the Arabs, and the inhabitants of mount Libanon or Antilibanon dare not go to any other town. When I came to Bayreut I went to the Capuchin convent, where I was very civilly received; there was only one monk in it, who resides there chiefly on account of the French ships that come into this place.

## CHAP. II.

Of the river LYCUS. The territory of the prince of the Druses; and of the Maronites and Druses.

I Set forward on my journey from Bayreut on the first of June, and went to the east along the side of the bay; after having travelled about a league, we came to the place where, they say, saint George killed the dragon which was about to devour the king of Bayreut's daughter: There is a mosque on the spot, which was formerly a Greek church; near it is a well, and they say, that the dragon usually came out of the hole, which is now the mouth of it. The writers of the middle age say this place was called Cappadocia. In this mosque I saw an extraordinary ceremony performed on one of the Turks that was with me; who sitting down on the ground, the religious person, who had the care of the mosque, took a piece of a small marble pillar, in which, they say, there is an extraordinary virtue against all sorts of pains, and rolled it on the back of the Turk for a considerable time. About a mile to the east of this place we crossed over the river of Bayreut, on a bridge of seven arches, some of which are of antient workmanship. This river runs to the north, along the plain which is east of the grove of pines: It may be the river Magoras, of Pliny, and agrees with his order in speaking of places; tho' some think that it is the same as the Tamyras.



Tamyras. Soon after we had passed this river, we turned to the north, and went along the strand under the high cliffs for about an hour and a half, and came to the famous road, which is cut like a terrace on the west and north sides of the mountain, over the sea, and on the south side of the river Lycus; the road being, as I conjecture, about half a mile long; it is very much like that road which is near the fountains of Tyre, and is said to have been made by Alexander. We ascended it going to the north; over the highest part there are remains of a tower; we then descended, and turning to the east ascended again. This road was formerly called Via Antoniniana; the ascent to it is difficult, and a Latin inscription is cut on the rock, mentioning the name of the road; and that it was made by the emperor Aurelius. I saw some small figures of men in relief, cut in different compartments, but very much defaced by time; one, I observed, wore a particular cap like the Phrygian bonnet; probably it was the Persian habit, and may be as old as the time when the Persians had possession of these countries. Under this road runs the river Kelp, as it is called in Arabic: It is the Lycus of the Greeks, that is, the Dog river; so called, as it is said, from the statue of a dog, which was formerly there. On one side of the road there is a ruin something like the pedestal of a statue, and below it in the sea, at the mouth of the river, is a large stone, which the people shew for the statue of the dog, from which, they say, the river received its name; and there is a relief on the rock over the river at the end of the bridge, which is much defaced, and seems to have represented a dog. This river was formerly navigable, though the stream is very rapid<sup>a</sup>. Opposite to the south end of the bridge, is an inscription in an eastern character, which seemed to be very antient. The bridge over the river has four arches, one of which is large, being built, as they say, by Feckerdine; this river was the bounds between the Patriarchates of Jerusalem and Antioch. On the other side of the bridge is an aqueduct brought four miles along the side of the hill, and is of so great a height, that seventeen arches about twenty feet high, are built against the hill near the bridge, for the water to run on; it is the work of one of the successors of Feckerdine, in order to water a small plain by the sea, from which one ascends the Castravan mountains, which extend northward near to the antient city Byblus, now called Esbele, where also the dominions of the prince of the Druses end, which begin near Sidon, and only include the mountains: This part, called the Castravan mountains, is inhabited solely by Maronite Christians; the other parts being possessed by the Druses and Christians promiscuously. The mountains of Castravan are part either of Libanon or Antilibanon, according as the bounds of those mountains are fixed. The name of Libanon is now given only to those mountains that are north east and south east of Tripoli, which stretch northwards to Laodicea Cabiosa, near the antient Hems or Emesa. These mountains are high and rocky, but the ascent is not very difficult; the highest parts are almost all the year covered with snow. It is surprizing to see such barren hills so well inhabited and improved; they are chiefly cultivated with

Castravan  
mountains.

<sup>a</sup> Strabo xvi. p. 755.



mulberry-trees for silk-worms, and also with vineyards, which produce excellent wine, far preferable to any other wines of Syria. On these mountains, a considerable way up, I saw the rocks rising above the ground in such extraordinary figures, for about two miles, that at a little distance they appeared like a ruined city, resembling castles, towers, and houses, and even some of them like men. Such a scene as this probably gave rise to the fable of a petrified city beyond Tripoli in Africa. These mountains are inhabited altogether by Christians, and they do not suffer Mahometans to settle on them, nor even the pashas themselves to come up the hills. The prince of the Druses pays a certain sum for his whole country to the Grand Signor, which consists of these mountains from Sidon to Esbele or Byblus; and he resides at a place called Der-el-Kemer, [The Convent of the Moon]. The people pay for their lands to this prince. It is a place of refuge for Christians from the tyranny of the Turkish governors, and especially for those unhappy wretches, who, having denied the faith, repent of it, and become Christians again. Every village has a well-built church, and there are almost as many monasteries as villages, and to all their churches they have a bell, which is an extraordinary thing in these parts.

As I observed before, they are all Maronites on these mountains, and Maronites. acknowledge the pope. The patriarch of the Maronites, who, as I apprehend, is a sort of Legatus natus, is elected by the bishops, about ten in number, and the governors of the country; every district having over it a sheik or head: The usual residence of the patriarch is at Canobine on mount Libanon, but I waited on him at a little convent near the top of these mountains, he having retired to this part on account of some disturbances in the country where he usually resides: He is one of the principal families of the Maronites, was married, and has children; but being a widower, he became a monk, and was promoted to this dignity. The bishops have their sees at some cities near, many of which are ruined, so that they mostly reside in convents on the mountains. The monks are of the order of saint Antonio the Ægyptian; if I do not mistake, most of them are reformed by a monk of Aleppo, and called Aleppines. Many of these convents have been built within these fifty years past, and most of them have a nunnery adjoining; but they have usually only poor old women in them for the service of the convents. The monks, both priests and others (as in all the eastern churches) are employed in taking care of their lands, being persons of no learning. They usually perform their long offices of devotion by night, which are in the Syriac language, that they do not understand; and being used to that character, both they, and the Syrians, or Jacobites, write the Arabic, their native tongue, in Syrian characters. In the reformed convents the superior is chose every three years; whereas in the others they continue during life; and, if I mistake not, take the vow of poverty, which the eastern monks generally do not, and the inconvenience of not taking such a vow in that station of life, appears very much, in a people who have naturally such an exorbitant love of money, as it necessarily exposes them to many temptations. There are also some few nunneries that are not dependant on the monasteries, tho' they are very rare in the eastern countries, and are rather like hospitals



for the aged and decrepit; and if any young women are in them, they generally continue in a state of probation, rarely taking the vow, and so may change their manner of life when they please; which might be an improvement on that kind of institution. I was at a nunnery of Greek catholics on these mountains, which had been very lately founded by some young ladies of Aleppo, on the rule of saint Francis de Sales, under the direction of the Jesuits, who have a convent near. These ladies were at this time retired to it, to perform their two years of probation, in order to take the vow. There is also an Armenian catholic convent, founded by a bishop, whom I saw there, and who was obliged to retire to these parts, on account of some distresses. The Latin fathers, those of the Holy Sepulchre, the Jesuits, and Capuchins, have commodious convents on this mountain; and the Jesuits have erected a seminary, both to prepare the youth for the education at Rome, and to fit those in a better manner for the Maronite church, who cannot be sent to that place of education. The Maronites are esteemed more honest, simple, and less intriguing than any other Christians in the east.

Druses.

If any account can be given of the original of the Druses, it is, that they are the remains of the Christian armies in the holy war; and they themselves now say that they are descended from the English<sup>d</sup>. They are esteemed men of courage, and of greater probity than any others of these eastern parts. As they, and their prince, are protectors of the Christians that live among them, so they seem to have the best opinion of Christians, and the greatest regard for them; tho', in reality, it is to be feared that they have little or no religion at all; they occasionally profess themselves Mahometans, but go as seldom as possible to their mosques, which they do only to enjoy the privileges of the established religion; and I have been informed, that in some of their books that have accidentally been found, they both blaspheme our Saviour, and speak evil of Mahomet. They have among them a sort of religious persons, whom they call by the name of Akel; these drink no wine, and will not eat any thing that belongs to the prince, because, they say, it is rapine; they have private places under their houses for their ceremonies of worship; and I was informed, they do not perform any openly, except reading out of their books over the dead, before they are carried to burial, though, as to this, I much doubt my authority. These religious people meet together in their private places, and seem to be rather like the wise men, or philosophers of old, than the chief persons of a religion, in a community that has little or none. I rather think if these in particular have any, that they are worshippers of nature. I was indeed told, that, by some accident, the statue of a calf had been seen in their retired places; but if the information of one, who pretended to have discovered some of their secrets, is to be depended upon, they have a small silver box, closed in such a manner, as not to be opened, and many, even among them, know not what it contains; they pay a sort of worship to it; and he said he was informed, that there were in these boxes the images of the nature of both sexes.

<sup>d</sup> Some say, they are descended from the Franks, whom Godfrey of Bulloign brought with him to the holy war; and that Feckerdine pretended to be related to the house of Lorrain.



## C H A P. III.

Of the CASTRAVAN mountains, of ESBELE the antient BYBLUS, and other places in the way to TRIPOLI.

WE ascended the Castravan mountains, and went two miles eastward to the convent of St. Antony Elify, where I was civilly entertained by the monks. We then travelled near a mile to the village of Ellify, where they have a handsome new built church: We went about three miles north to the nunnery abovementioned, called Derbenady, and were invited into the apartments allotted for strangers, where we were entertained with conserve of roses, a dram, and coffee, a young Maronite sheik being with us. We went a mile eastward to the Jesuits convent at Ontua, where I was very civilly received by the general of the mission in these parts, who frequently resides in this convent. On the second, I went up the hill to the north east, in order to wait on the Maronite patriarch: After having travelled four or five miles we came to Ajalton, where one of the great families of the Maronite sheiks resides. The mountains, though very rocky, are well improved, as high as this place, with mulberry trees, and even with corn, wherever there is any soil. We went northward, and ascended for three or four miles to a part of the hill, where the rocks appeared in extraordinary figures, like a ruined town, as mentioned before. We came to the convent of Refond, where the monks are of the antient order of St. Antony not reformed, and have a nunnery to serve them; all the monks work in cultivating the ground: This is the usual residence of the bishop of Patronè: Here they entertained us with roasted eggs, soup made with kidney beans, fower milk, and excellent white wine, of a good body and flavour. We travelled northward down a very gentle descent, and passed by the village of Ashout and Einegratè, and soon after by two high rocks, that appeared at a distance, like the ruins of some antient building. We ascended and came to Eirskèen, where we found the patriarch, and the bishop of Patronè sitting under a tree near the convent, after the eastern manner: The patriarch was a very venerable old man, and received me with great civility, though by some accident I had not my letter to give him from the Maronite interpreter of the English consul at Acre. The bishop having been many years minister of the church at Tripoli spoke *Lingua Franca*. Bread, wine, and coffee were brought; and, after some time, the patriarch went in; and I was soon called to dine in an open cloyster or portico of the convent. Pilaw, fried eggs, honey, and some other things were set before us: The patriarch sat a while at some distance, and, when he went away, the bishop came and sat with me. After dinner I went out to the patriarch, who was sitting under the tree, and coffee was served: When I talked of departing, the patriarch pressed me much to stay, and seemed almost angry when he found I was determined to go. This is a very high cool retreat, and we saw the tops of the mountains near this place covered with snow: We descended by the same way we came, to Ashout, and then turned to the



right, and went on to the top of the mountains, about five miles to the south west, and found the country both uninhabited, and without any improvement. We descended to Aosta, which is situated on a hill not a great way from the sea shore: The house of the patriarch is there, with a church or chapel built to it, which is the family burial place. We found the patriarch's brother sitting under a tree. I alighted and sat a while with him, and he invited me to stay all night. The custom of sitting under trees at this time, and many others I had observed, led me to reflect on the great resemblance there is between the manners and simplicity of the antients, and those of the eastern people at this day; which is very remarkable only in one short part of the history of Abraham. Thus for instance: As air and shade are very desirable in hot countries, so we find them often sitting under a tree: Thus, we see Abraham, when the Lord came to him in the plains of Mamre, desiring the three angels to rest themselves under the tree. Fine meal was made ready for them, kneaded and baked on the hearth; and now it is the custom to make bread whenever they eat, and they bake it on iron hearths, which are heated, or on the embers. It is usual also to serve, to sit, or stand by the guests without eating with them; and so Abraham set the butter, and milk, and the calf that was dressed, before them, and stood by them under the tent when they did eat: The wife Sarah also did not appear, but stood in the tent within the door, according to the custom among the eastern women at this time. From Aosta we went on that evening two miles south to Ariffa, to the new-built convent of the Holy Sepulchre: It is most pleasantly situated on a high hill, over the plain which is by the sea shore; there being a village below it, near which, I was informed, they find those white stones which have the figures of fish in them. We stayed there all night.

We set out northward on the third, and returning near as far as Aosta, we went down the hill to the catholic Armenian convent, called Elerem, which is under Aosta; it was not then finished. The bishop shewed me the convent with great civility, and set before us an elegant collation of dried sweetmeats, prunellas and pistachio nuts, and we were served with coffee and wine. We ascended up to Aosta, where I sat under a tree, with the patriarch's two brothers and nephews, and drank coffee; they pressed us to stay, but we went on southward in a very bad stony road, and passed by Der-morran-Keiroula, a Maronite convent, and afterwards by Eran and Lubfan. We had a gentle descent down the hill going near Sdidieh and Aramost, and came to the village called Gafier, where there is a Capuchin convent, which was shut up, all the monks being absent; so I reposed under a lemon-tree, until the servant came, and let us into the garden where I dined. The Maronite sheik came to me, who talked Italian, and had travelled eight years in Europe; there were two or three there who had travelled, and probably went with him as servants; one of them had been in England. I suppose he went under the name of a prince of mount Libanon; for those who have travelled under that character, are the sons of those sheiks who rent the parishes of the prince of the Druses, and being chiefs of the country, the monks here give them certificates to Rome, under the name  
of



of Principi di monte Libano; and they often return home very much enriched; for they ask charity in a genteel manner, on a pretence of supporting the Maronites under the hardships which they suffer from the Turks. I was informed, that one of them lately returning home, was murdered in Sicily, for the sake of the treasure which they were informed he had with him. This sheik invited and pressed me to go to his house and take coffee: I went with him; and a carpet being spread, we sat down in the court, on a raised place over a running spout of water: He told me, that his brother, a young man who was there, designed to travel into Europe, and even hinted that he would be glad to joyn me. He appeared extremely civil, and offered to send one with me to the prince of the Druses, and all over the mountains. Coffee was brought up, and a fowl roasted in quarters, a kind of European dish, the rest being after the Arab manner. Toward the evening, a relation of the sheik's came from Bayreut, where, he said, he had heard that I walked about the city, and had observed every thing very curiously, which had alarmed the people: On which I immediately found that their behaviour was altered towards me; and they began to advise me to lay aside the thoughts of going to the prince of the Druses; and it is probable that they were afraid of being suspected, in case they should conduct me to that prince, at a time when the Turks were in war with the emperor; the prince of the Druses having sometimes given the government great trouble, when they were engaged in wars with Christian princes. I found it was too late to go away, so I staid all night, and went to see the convent near, where they shewed me a monk who was a hundred and ten years old.

I hired a man from this place to go with me to Esbele: Setting out the next morning on the fourth, I saw a great number of young mulberry-trees on the foot of the hills, which had been cut down by a pasha who had some demand on them, which they did not answer; so he came with his men to the skirts of the mountain, and cut down the mulberry-trees; which was doing them a very considerable damage, as these trees are absolutely necessary for their silk. We descended into a narrow valley, in which there runs a small river, and over it there is a bridge, in the high road from Sidon, which is near the sea: I take this river to be the northern bounds of the Castravan mountains. We ascended and came into the high road, passing by the vale Ouad-Enamar, on the south of which I saw some grottos. We passed by Ouad-Eteheny, and the church called Maria Mari. We then crossed the river Ibrim on a large bridge; this river was anciently called Adonis. Travellers observe, that the water of it is red after great floods, which is occasioned by the nature of the soil through which it runs; and that this having happened about the time of the feasts of Adonis, the antients said the river ran with blood on account of his death. It is probable that Palæbylos<sup>e</sup> was on this river.

A little beyond the Ibrim, we came to Esbele, called by the Franks<sup>Esbele.</sup> Gibelet; it is the antient Byblus, supposed to be the country of the Giblites, mentioned in Joshua<sup>f</sup>. Here, it is said, Cinyras, the father of

<sup>e</sup> Strabo xvi. 755. and note b, p. 89.

<sup>f</sup> See Maundrel. As the Septuagint translate it Βύβλος, and that was part of the land

given to the Israelites, so it seems probable that the people of this place are meant in 1 Kings v. 18. and Ezekiel xxvii. 9. tho' the names Gib-



Adonis, had a palace; and the city became famous for the temples and worship of Adonis. The walls of the town remain, which are about a mile in circumference; and at the south east corner there is a very strong castle of rusticated work, built of hard stone that has pebbles in it. Towards the foundation are some stones twenty feet in length: There are very few inhabitants in the town, but many ruinous houses are standing, which shew that it has been well inhabited, and probably within two or three ages past. There are remains of a beautiful church, which seems to have been the cathedral; it is of the Corinthian order, and appears plainly to have been built before the entire corruption of architecture, probably about the fourth or fifth century. This town was taken by the Christians in the time of the holy war, and followed the fate of Tyre, and other cities of this coast.

When we came to Esbele, I stopped at a tree a little without the gates: Having heard a bad character of the inhabitants, I had procured a letter to the sheik, which I sent to him. He came out to me, with his brother and relations, and ordered his Christian steward to shew me every thing about the town. The sheik happened to cast his eyes on a pair of my pistols, which he liked, and immediately ordered his man to propose an exchange for his, which I refused. When I returned from viewing the town, the sheik and the elders were sitting in the gate of the city, after the antient manner, and I sat a while with them; but when I came to my place, I was informed that the sheik intended to take my pistols by force, if I would not agree to his proposal. The sheik himself came soon afterwards, took my pistols out of the holsters, and would have put his own in their place, which I would not permit; he then put his pistols into the hands of one of my men, whom I ordered to lay them down on the ground; they offered to give me some money also in exchange; but I intimated, that if they did not return them, I would complain to the pasha of Tripoli. I departed, and they sent a man after me to offer ten dollars; two or three messages passed, and when we were about a mile from the town, they sent the pistols to me; for, as they knew the character of the pasha, it is probable that they apprehended, he would be glad of such a pretence to come and raise money on them.

Patrone,  
Botrus.

After having travelled near the sea about three leagues we came to Patrone, a furlong to the west of the high road. This is thought to be the antient Botrus, placed by Ptolemy ten miles north of Byblus<sup>s</sup>; it is a bishop's see, and gives title to one of the Maronite prelates, as well as Esbele. There are remains of a large church, which was probably the cathedral, and of buildings about it, which might serve for the priests; there are ruins also of a smaller church, which is well built; but nothing is to be seen of the walls of the city, nor is there even a village on the

lites, and Gebal, according to our literal translation from the Hebrew, would incline to think that Gabala, north of Orthofia, was meant; but as this must be Alcabile of the Jerusalem Itinerary, it is very probable that Gabal was the antient name, and that a name something like it was always retained by the people of the country, and that the Greeks

gave it the name of Byblus.

<sup>s</sup> It seems by mistake to be called Bostria, in Strabo xvi. p. 755. probably it is Bruttofalia of the Jerusalem Itinerary. This city was built by Ithobalus, king of Tyre, about the time of the prophet Elias, according to Menander, quoted by Josephus, Antiq. Jud. lib. viii. cap. 13.

spot.



spot. The rocky cliffs on the sea side have been much worked with the tool; and I observed a sort of a canal cut between them from the sea, running north and south, which probably might serve for a harbour for boats and small vessels in bad weather, as it is an open port without any shelter. All these towns of Phœnicia are supposed to be of very great antiquity.

We went on and passed by a village called Masid; it is to the left, at the end of the plain, under the great cape; near it, is a church on a small hill; about this place possibly might be Gigartum<sup>h</sup>. Four or five miles from Patronè, we entered in between those mountains, which stretch westward to the sea, and make that cape, which was called by the antients Theoprosopon, where, some say, mount Libanon began. Here those Arab and Ituræan robbers, who infested the country, had one of their strong castles, which, with many others belonging to them, were destroyed by Pompey<sup>i</sup>. Between these hills we crossed the river Nar-el-Zehar on a bridge, and came to a very extraordinary rock about a hundred feet high, a hundred yards long, and twenty broad: There is a castle on it, and it is called Empsiles. We intended to have stayed all night, though there was no place to lodge in, nor any other accommodation; but a Maronite priest coming by, to whom we shewed some civility, he very kindly invited us to go two or three miles further to his house, we went on with him, and when we came into the plain that leads to Tripoli, we turned to the east, and ascending the hills, came to the poor cottage of the priest: He prepared a supper for us, and we lay on the top of the house, which is a very common practice in this country during the summer season.

We set out on the fifth, travelled along the narrow plain that runs to Tripoli, and went near a small town on the sea called Enty, where, they say, there are remains of a large well built church. I came to some ruins that seemed to be the remains of an antient temple; and there are several heaps of stones about it for a considerable way. This might be Trieris, mentioned by Strabo<sup>k</sup> between the promontory and Tripoli, and may be the same as Tridis, placed in the Jerusalem Itinerary twelve miles from that city: To the east, there is a low ridge of mountains that extend almost as far as Tripoli; they are chiefly inhabited by Greeks, as well as the vale to the east of them; there are some convents on the hills, particularly the large monastery of Bellemint, which is delightfully situated; and another called Mar Jakob, [saint James] where the Europeans that dye at Tripoli are usually buried. Beyond Enty I saw a Greek monastery near the sea, called Der-Naffour. After having passed under the Greek convent of Bellemint, we came to Calamon, where there is a small stream, and a ruined building: This, without doubt, is the antient Calamos.

<sup>h</sup> Strabo xvi. p. 755. and see note b, p. 89.

<sup>k</sup> Strabo, *ibid.*

<sup>i</sup> Strabo, *ibid.* and see note b.



## CHAP. IV.

## Of TRIPOLI.

The old cities.

**T**RIPOLI, now called Traplous, is situated at the entrance of a narrow valley between the hills, and to the east of a low promontory, that extends about a mile into the sea, but is not above half a mile broad: On this promontory were the three cities which were colonies from Tyre, Sidon, and Aradus; they were a furlong distant from each other, but seem at length to have been joyned by their suburbs, and to have made one city; on that account it was called Tripolis. One of them, probably the most ancient, which might be that peopled from Tyre, was at the end of the point, and so might be easily fortified, by building a wall across the promontory on the east side of the city: There are great ruins of this wall, which appears to have been fifteen feet thick; and it seems to have been thrown down by force: It was cased with hewn stone, which is now carried away; about the middle of it was the gate of the city, and near the wall there are several pieces of large pillars of grey granite. The second city, which probably was the colony from Sidon, might be at the angle made by this promontory to the north, where the river which runs through the present city falls into the sea; but there are no signs either of this or of the third city; for that part is all converted into gardens, and is a sandy soil, easily driven by the wind, which has probably covered whatever remained of those antient cities. The third city was the colony from Aradus, and might have been at the south angle, where there is good water, and a small stream; but as it is a rocky ground, and exposed to the south west wind, which is the most dangerous, and consequently could not be a port, it is more probable that this city was in the middle between the other two on the north side; where there is a tolerable good harbour, which is used at this time, being sheltered by some islands and rocks to the west. There are six large towers, about a quarter of a mile distant from each other on the north side of the cape; but I could not be informed whether they were joyned with a wall (which might formerly have been raised for defence along the shoar) or designed only to protect the place against privateers, for which they serve at present. On this side, where the wall crossed the promontory, is a little town called the Marine; it is inhabited mostly by Greeks: The custom-house is there, and all goods are landed in small boats from the ships, which lie at a distance. The Greeks some years ago built a fine church here, which was soon after pulled down by a pasha.

Tripoli, its history.

When the Saracens took the city of Tripoli, they constituted a king to govern this country. Baldwin, king of Jerusalem, took it with the help of the Genoese fleet, after seven years siege, and made Bertrand count of it, who was son of Raymond, count of Toulouse. His territory extended from the river Lycus to the river Valania, as it was then called, being the river Eleutherus of the antients, which falls into the sea near Aradus. In the year one thousand one hundred and seventy, the city

was



was almost destroyed by an earthquake. The Saracens took it by sap, in one thousand two hundred and eighty nine, and entirely destroyed it, but the city was afterwards rebuilt by them <sup>1</sup>.

The present city of Tripoli is about two miles in circumference; it stands low, and a river runs through it, which, after great rains, overflows, and does much damage to the city; there are also some buildings on the side of the hills: Over the south east corner of the city, there is a large castle on a hill, thought to be built during the time of the holy war; for there is a mosque in it, which was a church dedicated to St. John. There are five or six mosques in the city, which, they say, were churches; they have square towers to them, one of which, in particular, is built after the European manner; but the finest mosque has an octagon tower, and was formerly the church of St. John. There are a considerable number of Greeks here, who have a handsome cathedral, near which the bishop resides: The Maronites also have their church: Many of the bazars, or streets of shops, seem to have been made out of old convents and nunneries, as may be seen by the manner of the buildings. The monks of the Holy Sepulchre, the Jesuits, and Carmelites of mount Libanon have their convents here; the latter residing in this city only during the excessive cold weather in the winter season, when mount Libanon is covered with snow. This is the residence of the pasha of Tripoli, from which city the whole pashalic is denominated.

The river of Tripoli runs through a most delightful narrow valley from the east: There is a convent of Dervishes on the side of the hill over the river, about half a mile out of the town; it is one of the most beautiful situations I ever beheld, being adorned with several water-works, supplied by an aqueduct that runs through it. On this aqueduct the water runs from the foot of mount Libanon about eight miles distant, it is carried along the side of the hills by a channel to the north of the river, till it comes within a mile and a half of the city, when it crosses the valley and river, on an aqueduct of four arches, which is one hundred and thirty paces long: The aqueduct is seven feet eight inches broad, and serves for a bridge; the two middle arches, which are Gothic, have been probably rebuilt, but the others are fine arches, and seem to be of a more antient date. The bridge is said to be built, or rather repaired by Godfrey of Bulloign, though it is more probable that it was done by Baldwin king of Jerusalem, and upon that account it might have been called the Prince's bridge, for I observed a cross cut on the stones: From these arches the water runs on the south side of the vale by the Dervishes convent.

The trade of Tripoli consists chiefly in exporting raw silk to Europe, and the cotton and silk manufactures of Damascus to the different parts of the Levant; they have also a manufacture of soap made with the oil of olives, for which they were formerly more famous than Joppa, tho' now the latter has rather the preference. There is only one English house here, which is the consul's, but there are several of the French nation.

The pasha was lately returned from his voyage towards Mecca, it being his office always to set out with provisions to meet the caravan in

<sup>1</sup> See the writers of the holy war.



its return; they go about half way to Mecca, setting out the same day that the caravan usually leaves Mecca. When I was there the consul went in ceremony to compliment the pasha on his return, and all the English nation accompanied him. The Janizaries went first; then the two dragomen, or interpreters; after them the consul in the Turkish dress, having on a purple ferijee, or gown of ceremony, but with a perriwig and hat. Soon after we came into the apartment, the pasha entered between two persons, gave the welcome as he passed, and sat down cross legged in the corner to the right, having a cushion on each side, and one over them behind him; he had on the garment of ceremony, lined with ermine, and a knife stuck in his girdle, with a very fine handle, the end of it being adorned with a large emerald; no person moved his hat. The consul sat down facing the pasha, on a stool covered with red cloth; and those of this nation, and the second dragoman stood at his left hand; and his first dragoman, and the dragoman of the pasha on the right, who was to interpret between the dragoman of the consul, and the pasha; the former speaking Arabic, and the latter Turkish. After compliments were passed, the consul made a request for justice in some case, and delivered a letter from Latichea relating to business: Sweet-meats and coffee, and afterwards shirbet were brought to all; but only the consul was perfumed and incensed. The two dragomen of the consul kissed the hem of the pasha's garment, and put it to their foreheads, as soon as he was seated, when he granted the request, and when they went away. The consul demanded permission to take leave, and rising put his hand to his breast, but the pasha kept his seat. We then went to the caia, or chief minister of the pasha; a stool was set for the consul; but he sat down on the sofa, which is more honourable. A stool is used at the pasha's on account of the short habit which the French always wear, and so the other consuls sit on it likewise, tho' they are in the long garb. At the caia's those who attended the consul kneeled on the sofa, resting behind on their hams, which is a very humble posture; we were served here in the same manner, except that all were perfumed and incensed.

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## CHAP. V.

Of CANNOBINE. The cedars of LIBANON, and other places between TRIPOLI and BAALBECK.

WE set out from Tripoli<sup>m</sup> eastward on the twelfth, and ascending the low hills which are over the city, we came in three hours to the foot of mount Libanon. We ascended about four hours, and then went along the side of the hills, over a most romantic valley,

<sup>m</sup> In this journey we ascended up the hill at Tripoli; the country to the foot of mount Libanon, for about two leagues, is called a plain, though it is a very uneven ground; there are

two rivulets run through it, one coming from the east, called Gutban; the other from the south south east, called Abouali; they run into one valley to the west north west, and, uniting, run



valley, which appeared as if it was shut in on every side by high pointed rocky mountains, almost covered with wood. The river Abouali rushes through it with a great noise, but is so covered with trees, that it is seen in very few places: We went almost half round the valley, and turning to the left, came to the Maronite convent of St. Antony <sup>Convent of St. Antony.</sup> Casieeh; the convent is almost all cut out of the rock; the large church being a grot, and so are several other parts of the convent. There is also a large natural grot, that extends a great way under ground, in which there are what they call petrifications of water, that being hewn, appear to be very fine white alabaster, like that in the grotts of Carniola. In a dark part of this grot they discipline mad people; this place being, as they say, famous for miraculously curing the disorders of the brain: The patients are commonly brought to their senses in three or four days, or a week, and rarely continue longer, and even sometimes are cured in their way to the convent, according to their account. They bury the monks in a vault above ground in their habits, in which they appear like skeletons; and I saw one whose skin seemed to be uncorrupted, who, they say, was a holy man. This place is famous for excellent wine, which they preserve, as they do in all these parts, in large earthen jars, close stopped down with clay, but being sent to distant places in skins, it receives a strong flavour from them which is disagreeable. I saw the monks in their church, standing four and four at two square desks, chanting their hymns alternately, and leaning on crutches as some ease during the long time they are obliged to be at their devotions.

From this place I went towards Cannobine, the convent where the <sup>Cannobine.</sup> Maronite patriarch usually resides; the descent to it is very steep, by a narrow winding road. The convent, which is about three quarters of the way down the hill, chiefly consists of several grotts cut into the rock;

run under the prince's bridge, and retain the name of the former. We first crossed a hill, and then passed over a small track of ground planted with olive-trees: We went a little way to the north, and turning eastward crossed the valley in which these rivers unite, and turning southwards into the vale of Abouali, we went over the river on a narrow bridge of six arches; saw Coura on a hill to the right, and further south Nakely and Erkael; going further, we saw Kephteen to the south, where there is a Greek convent, and further Kephercakey, where there is a ruined castle, and a large pillar that seem'd to be built. We passed by Boukpherhouah to the left, near the road: We afterwards went by some vineyards on a hill near the foot of the mountains: When we began to ascend the mountains, I saw Argy, in the valley of Bisbath, to the left; we passed by Turfinah on the left, and Shinen on the right, the convent Antoura is on a mountain over it; further on we had Ibejah to the right, and over it Ramaskah; to the north, beyond the river Gutban, is mount Turbul, which runs to the east south east, there being a valley between it, and the high parts of mount Libanon. We ascended up a hill to Caremsidy, and then another steep

hill, down which there is a narrow channel cut to convey the water to the villages beneath. I saw a church called saint John, on a hill to the right, and afterwards Enite, likewise to the right, and Aito on the left; we descended down the hill to Orby, opposite to which, on the right, is Toursa; in this part there are many pines, and some cypress. We went along the side of a hill, and descended towards the romantic valley, described below, in which the river Abouali runs, and came to the convent of saint Antony Casieeh, over which, on the point of the high mountain, is Marsakeis, under which is the pleasant village of Aden. We crossed the valley from saint Antony, and went up the hill to the south, and passed by Ban, where I observed a red earth like iron ore, and saw a single church on the right, called Aouka, and descended to Canobine. Returning up the hill the same way, we passed by Ban, and afterwards Capede, and Achig, pleasantly situated on a rock over a valley; we went near Bistureh, finely situated on a well improved hill, over the river Kalishe, which below is called Abouali, the river I have mentioned before; we came to the Carmelite convent, from which one sees the village of Sheraisé to the south.

the



the river, which empties itself at Tripoli, runs in a narrow valley below it, having on both sides two very high ridges of mountains, covered with pines: This situation is the most extraordinary and retired that can be imagined, there being only one way to it, which makes it a very secure retreat, and is probably the reason why the patriarchs have taken up their residence here. The church is a fine large grot, and there are three bells hung in a window of it: The bishop of mount Libanon was there, who generally resides with the patriarch, and is a sort of vicar to him. Near the convent is the chapel of St. Marina, which is a grotto; it is said she lived as a monk at Tripoli, and on the mountains in the habit of a man: Near this chapel there are descents to two vaults, in one the patriarchs are buried, and in the other the monks.

On the thirteenth, we ascended the hills by the same way, and returning, we overtook a Maronite priest; as I was leading my horse, on account of the bad road, out of his great civility, he would take the bridle out of my hand, pressed me to go aside to his house, and conducting me to his shady tree near it, brought us a collation of fried eggs, four milk and olives; as they are very poor, it is proper in these cases to make a small present of money. About these parts I saw a great number of young mulberry trees that had been cut down, of which they have considerable plantations on account of their silk manufacture: For the pasha having let this district to a new Amadean sheik, the old one made war on him, ravaged the country, and did this mischief; for these hills are inhabited partly by Maronites, and partly by Amadean Arabs, who are followers of Ali. Going eastward we passed near a village called Aden, which is reckoned one of the most pleasant places in the world, on account of its situation and prospect, its waters, and the fine improvements about it. We saw several beautiful cascades on both sides, and came to the convent of the Latin Carmelite fathers, called St. Sergius, which is a most delightful retirement in summer; the beauty of the opposite hills, the several cascades, and streams of water, and the perpetual freshness of the air in these high regions, make the place very agreeable, whilst the heats in the plains are almost intolerable; but in the winter the fathers reside in Tripoli.

Cedars of  
Libanon.

From this convent there is a gentle ascent for about an hour to a large plain between the highest parts of mount Libanon: Towards the north east corner of it are the famous cedars of Libanon, they form a grove about a mile in circumference, which consists of some large cedars that are near to one another, a great number of young cedars, and some pines. The great cedars, at some distance, look like very large spreading oaks; the bodies of the trees are short, dividing at bottom into three or four limbs, some of which growing up together for about ten feet, appear something like those Gothic columns, which seem to be composed of several pillars; higher up they begin to spread horizontally: One that had the roundest body, tho' not the largest, measured twenty four feet in circumference, and another with a sort of triple body, as described above, and of a triangular figure, measured twelve feet on each side. The young cedars are not easily known from pines; I observed they bear a greater quantity of fruit than the large ones. The wood does not differ from white deal in appearance, nor does it seem to be



harder ; it has a fine smell, but not so fragrant as the juniper of America, which is commonly called Cedar ; and it also falls short of it in beauty : I took a piece of the wood from a great tree that was blown down by the wind, and left there to rot ; there are fifteen large ones standing. The Christians of the several denominations near this place come here to celebrate the festival of the transfiguration, and have built altars against several of the large trees, on which they administer the sacrament. These trees are about half a mile north of the road, to which we returned ; and from this plain on the mountains, ascended about three hours up to the very highest summit of mount Libanon, passing over the snow, which was frozen hard. These mountains are not inhabited higher up than the Carmelite convent, nor all the way down on the east side, which is very steep, and a barren soil. I observed that Cypress are the only trees that grow towards the top, which being nipped by the cold, do not grow spirally, but like small oaks ; and it may be concluded that this tree bears cold better than any other. From the top of mount Libanon there is a fine prospect of the beautiful parts of the mountain below, and of the sea beyond Tripoli to the east, of lake Lemoun at the foot of the hill, which seems to be two or three miles in circumference, and beyond it, of that great plain, which was Cœlesyria, on the east side of which I saw Baalbeck.

Though all the people about Libanon drink of the snow water, yet they have not that swelling in the neck which the people are subject to who drink of the snow water of the Alps ; which may be owing to a greater freedom of perspiration ; and possibly this snow may not be charged with so great a quantity of nitre as it is in the northern parts. It is observed on mount Libanon, that in the spring time, when the snows begin to melt, the waters of the rivers rise, but the fountains continue as before : After a certain time the fountains flow plentifully, and the waters of the rivers abate ; and then the fountains continuing to flow, the waters of the rivers increase again ; the reason of which seems to be, that when the snows first melt, the water runs down on the surface of the frozen snow without soaking into the ground to feed the springs ; and so the greatest part of it runs into the rivers ; but when the snow is melted towards the lower parts of the mountains, the water begins to be drunk up by the earth, and consequently increases the fountains ; and when the earth is almost full of water, and of course does not imbibe so much of that element as before, it then runs more plentifully into the rivers, continuing still to feed the fountains. At the foot of the mountains of Libanon there is a narrow valley, in which the small lake Lemoun, beforementioned, is situated to the south of the road. We travelled to the east for two hours between low hills covered with wood, and came into the plain of Baalbeck, which is about eight miles broad, extends a considerable way to the south, and much farther northwards, where it opens into a plain ; to the north east of which are the deserts that extend eastward to Palmyra ; and northwards to Hems, the antient Emesa. Toward the north part of this plain the river Asè rises, which is the Orontes of the antients ; it is a barren red soil, very little improved, and the crops it produces are so poor, that it hardly answers the expence of tilling and watering ; and they cannot



flow it two years together, this part having no water but what is brought from a stream that rises plentifully half a mile south east of Baalbeck, which runs through the city, and is lost in the fields and gardens.

We descended into the plain to Delehameit, a small village on the left hand, inhabited by Maronites, where there is an old church that has been repaired, and seems to have been built after the model of the temple of Baalbeck, except that it has no colonade round it. It is of the Corinthian order, and is doubtless of great antiquity. As Aphaca, remarkable for an infamous temple dedicated to Venus, is said to have been between Heliopolis and Byblus<sup>n</sup>, one might conjecture that it was here, if it was not described as on the top of mount Libanon, and probably the lake Lemoun is that which is mentioned near it, as having such extraordinary properties in it<sup>o</sup>. The sun was very low when we came to this place, and we had some thoughts of staying there all night; but the people gave us no great encouragement, and very honestly informed us, that we might run some risque of being plundered by the Amadean Arabs, if any of them should chance to come that way; so we proceeded on our journey, and arrived very late at Baalbeck.

## CHAP. VI.

### Of BAALBECK, the antient HELIOPOLIS.

**T**HERE are many cities in Syria that retain their antient names; which is a proof that the Greek names, introduced under the Macedonian kings, were rarely received by the common people; of this Baalbeck, or rather Baalbeit, is an instance, which signifies the house or temple of Baal. This deity is supposed to be the same as the Sun; accordingly the Greeks in their language call this place Heliopolis, or the city of the Sun<sup>p</sup>. It stands on the east side of that plain which is between Libanon to the west, and what is commonly supposed to be part of Antilibanon to the east, and consequently was in that part of Syria, which was called Cœlesyria proper. The river Asè or Orontes, rises in this plain about eight hours north of Baalbeck, near a village called Ras. The mountains to the east are very near the town; to the south east side of which there is a hill that stretches southwards, part of it being taken within the city walls, which are low, and about four miles in circumference; they are built with square towers, and though probably on the same site as the antient walls, yet the greatest part of them appear to be the work of the middle ages, from the great number of broken entablatures, pillars, de-

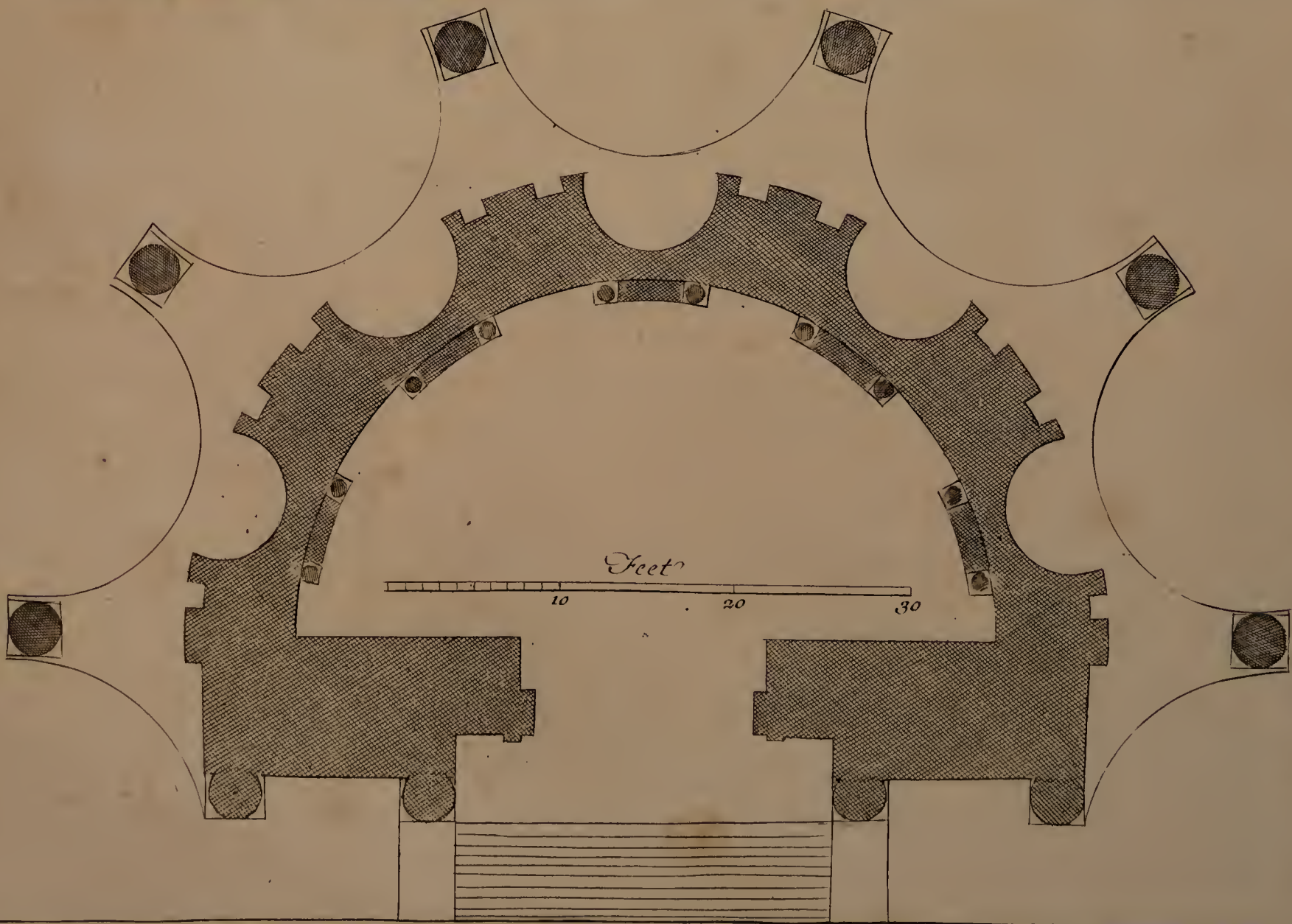
<sup>n</sup> Zosimus, i. 58.

<sup>o</sup> Eusebius De vita Constantini, iii. 55.

<sup>p</sup> The Itinerary of Antonine, and the tables agree so exactly in a very great error, as to the distances between Baalbeck and Damascus, that this as well as other instances, are a great circumstance to make one conjecture that

one was copied from the other; they make Abila thirty-eight miles from Damascus, which ought to be corrected to eighteen; though I did not compute it to be above twelve. From this place to Heliopolis, it is twenty-two according to those accounts, and the real distance may be about twenty.





A. *PLAN, VIEW* and *SECTION*, of a TEMPLE at BAALBECK .









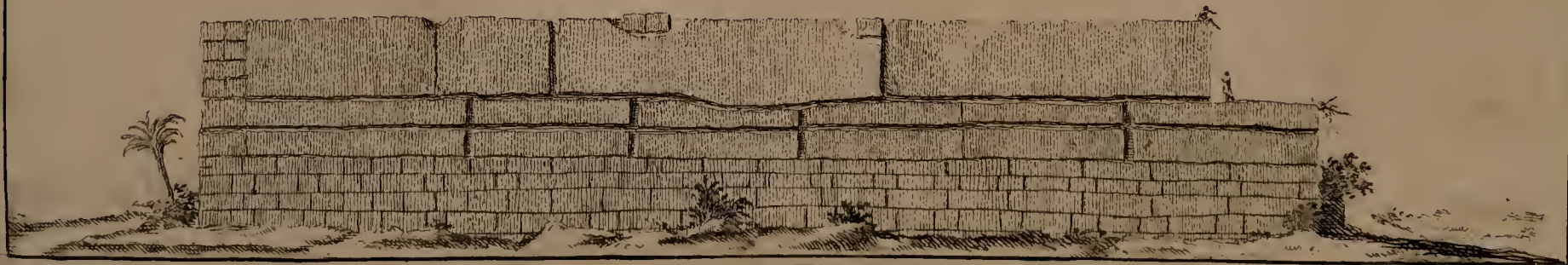




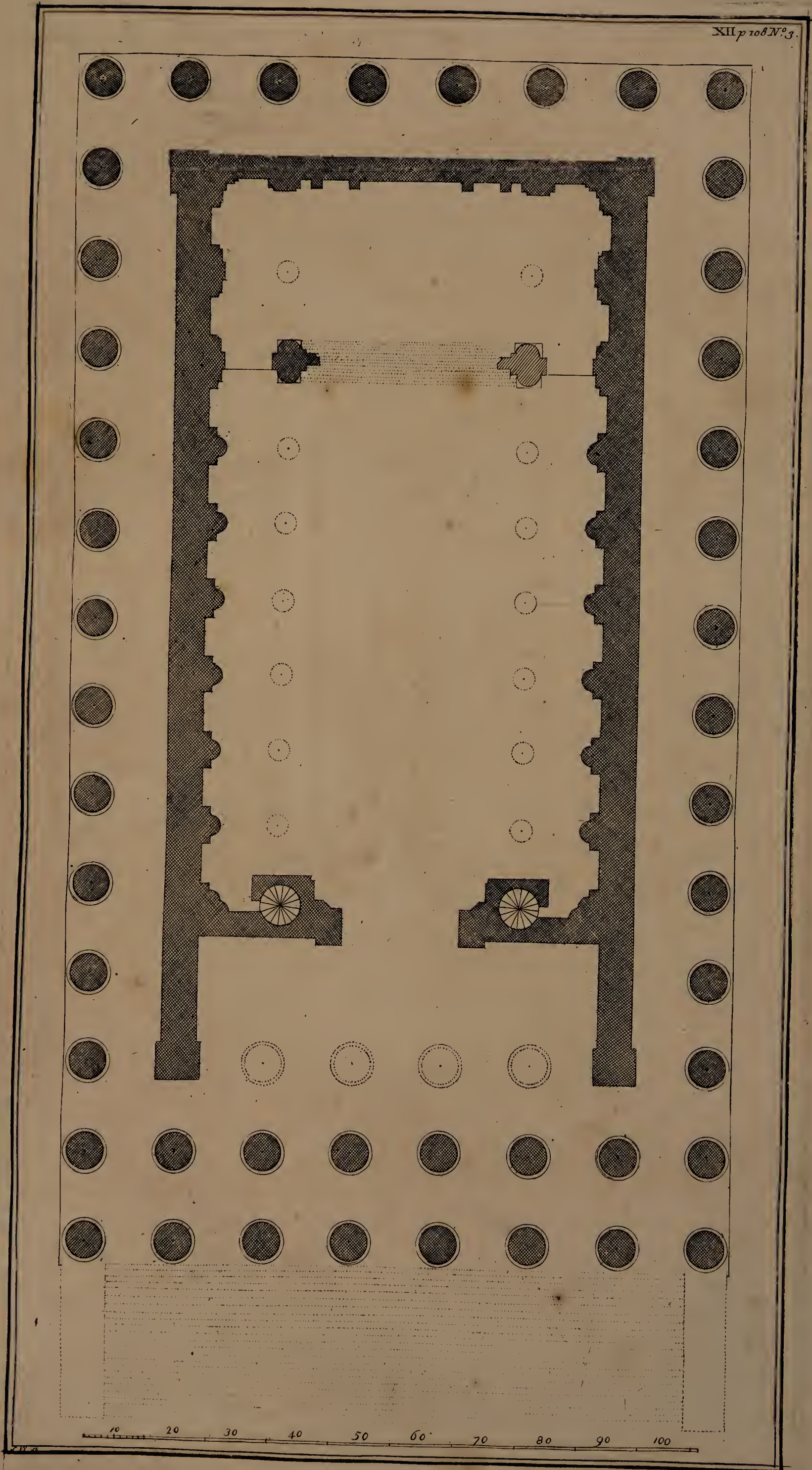
A VIEW of the *BACK PART* of the SEMICIRCULAR TEMPLE at BAALBECK.

A View of the Great Stones in the Wall of Baalbeck.

Feet  
10 20 30 40 50 60 70 80 90 100







A *PLAN* of the TEMPLE of BAALBECK.













A VIEW of the TEMPLE of BAALBECK.



faced reliefs, and imperfect inscriptions, both Greek and Latin, that are placed in them <sup>a</sup>. It is very extraordinary that antient authors should be so silent in relation to Heliopolis, which must have been very famous for the worship of Baal, and where there are at present such remains, as may be said to exceed every thing of antiquity in that kind. It is probable there was some very considerable building on the part of the hill, enclosed within the city to the south east; for there I saw in the walls a great number of broken entablatures, reliefs, pedestals, and several small fluted Corinthian pillars in a fine taste, and imperfect Greek inscriptions, which seemed to be of great antiquity; and within the walls there is a large stone adorned with carvings of a most exquisite workmanship, which seems to have served for the covering of the colonade round the building, being like that of the temple below. On the highest part of the hill within the walls there is a very fine Tuscan pillar at T, in the seventeenth plate, which probably had some relation to this building. It is raised on a square foundation, five feet seven inches high, consisting of three steps up; the two uppermost, which are not high, might be designed to be wrought into a base and plinth: The shaft and capital are composed of eighteen stones, each about three feet thick; near ten feet below the capital it is encompassed with an ornament of five festoons, very finely wrought; and on the top of the capital, there are two tiers of stone, which make a small basin, about three feet deep. From this basin there is a hole through the capital, and a semicircular channel nine inches wide and six deep, cut down the south side of the column and steps: It is supposed, that this was a passage for water; the tradition is, that the water was conveyed from this pillar to the top of the famous temple, on which the people are so weak as to imagine there was a garden; but it is most probable, that the rain waters were conveyed from the building, which I suppose to have been here, into this small basin, and run down the channel, which was probably covered so as to make it a tube, and might be conveyed to some part of the city, possibly to the temple, where it might be necessary to raise the water to a certain height; or it might relate to some machinery of the antient superstition.

In the plain, about two leagues to the west of the city, and a league from mount Libanon, there is another pillar represented at I. in the same plate. The pillar is called Hamoudiade: The capital is of the Corinthian order, and is much injured by the weather; it stands on a foundation six feet three inches high, which is built so as to make five steps. The shaft of the pillar consists of fourteen stones, each of them about three feet thick: On the north side, about twenty feet from the ground, there is a compartment cut on the pillar, which seems to have been intended for an inscription, but there is no sign of any letters: They have a tradition that it is hollow within, and that, being filled with water from some springs on the neighbouring hills, the waters were conveyed from the pillar to a hill, which is at the distance of a

<sup>a</sup> I saw one inscription in the antient Syriac language, and in the arched way leading to the famous temple, these words in large capitals, MOSCHIDIVISI, which probably were on a triumphal arch. On a pedestal of a statue or

pillar, at the grand entrance of the imperfect temple, is this inscription, DIIS HEL VI, by which it seems to be signified, that something was dedicated to the gods of Heliopolis.

league,



league, on which there was a monastery ; but it is more probable, that this pillar was erected either in memory of some great action, or in honour of a heathen deity.

On the outside of the city walls, to the south east of the famous temple, there are fragments of pillars of red granite, and some signs of the foundations of a building, which might be a temple. There is also a Mahometan sepulchre of an octagon figure to the south east of the town in the way to Damascus ; the dome of which is supported by granite pillars of the same kind, which probably were brought from that place ; they are about twelve feet long, and five feet in circumference, so that probably each pillar was fawn into two parts ; they are of the most beautiful granite, in large spots, and finely polished. The river of Baalbeck rises half a mile south east of the city, and runs thro' it ; the springs seem to have risen in three very plentiful streams, under three semicircular walls that might be contiguous, two of which remain ; that to the south is the larger, and has a Greek inscription on it. I was informed, that half a days journey south of Baalbeck, there is a place called Elarach ; and there is a tradition, if I mistake not, among the Jews, that Noah was buried there.

In the city about half a quarter of a mile east south east of the famous temple, there is a beautiful small temple almost entire, of a very singular architecture, which is now used by the Christians for a church ; it is a semicircle<sup>r</sup>, the dimensions of which may be seen in the plan and section of it, and the view of the front in the tenth plate, and in another view of the back part of it in the eleventh plate. The steps and the basement, which are represented entire, are only supposed ; the ground being risen up to the cornice of the latter, and so it is likewise near the top of the bases under the pediments within ; the pillars also that support the pediments are not now standing. The room seems to have had no light but from the door ; on each side of which there are two round pilasters, as represented in the plan.

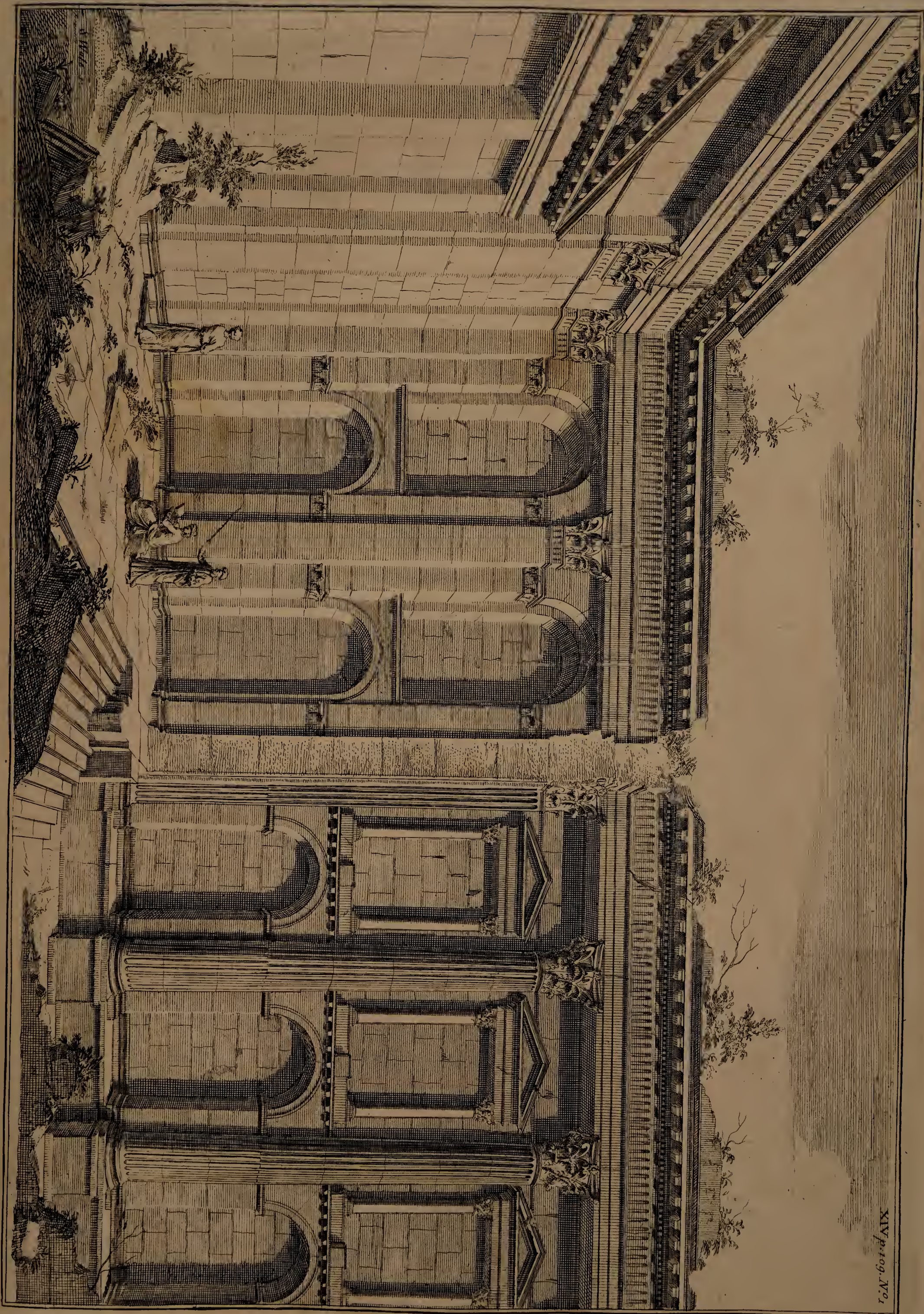
The famous temple of Baalbeck, which has been so often mentioned by travellers, is a most exquisite piece of workmanship, on which the utmost art has been bestowed ; a plan of it may be seen in the twelfth plate ; it is built of a fine white stone, that approaches very near to the nature of marble, but grows yellow when exposed to the air. A view of the front, and part of the side of the temple, may be seen in the thirteenth plate. The pillars of the portico in front are fluted<sup>s</sup>, except the outer row on each side. The particular members that go all round are shown at large under A. The pillars are all of one stone : The co-

<sup>r</sup> Monsieur de la Roque, in his account of his journey to mount Libanon and Syria, affirms, that this temple is an octagon within ; but, as he says, that the temple was round on the outside, he may be mistaken in the one as well as the other.

<sup>s</sup> The break in this side is only made to show the architecture ; and it was not observed whether the pilasters opposite to the front pillars were fluted or not ; the flight of steps also in front, and the work on each side of them, is only supposed, all being destroyed ; but De la

Roque describes such an ascent ; he also mentions four pillars between the walls of the portico, as marked in this plan ; but he observes only one row without them, tho' I saw there had been two ; the reliefs towards the bottom of the wall, which, he says, were all round the inside of the portico, as represented in the drawing published with Maundrel's account, are now covered by the rising of the ground : De la Roque is mistaken, in saying the pillars are fluted all round the temple.





A VIEW of Part of ONE SIDE, and of the END of the TEMPLE of BALBECK.













A *VIEW* of ONE END and *PART* of the SIDE of the  
TEMPLE of BAALBECK.









The DOOR of the TEMPLE of BAALBECK.



vering of the portico round consists of single stones laid across, and adorned with reliefs in several compartments, as represented on the stone B.

The several members of the columns and pedestals of the pilasters, both within and without, are carried all round the building, and the whole temple is built as on one solid basement. The ground is risen near to the top of this basement, both within and without, except on the south side without, where the basement is seen in all its proportions. The architecture of the sides within, and of the further end, is represented in the fourteenth plate; it is of two kinds, that of the main body of the temple being in one style, as represented at C; but the small pillars that support the pediments at E are only supposed, those places seem to have been designed for statues: The architecture of the sides towards the further end is shewn under D; this part seems to have been separated from the rest<sup>t</sup>. There is an entrance to the arched vaults below at F on each side, the top of which is something higher than the basement of the temple. It is probable, the principal statue of the temple was placed in the middle of that end. I went down into the vaults under this part by the light of wax candles; they consist of two rooms; going into the inner vault I was startled to see a dead body lie in its clothes; the murder was committed about six months before by a Greek for the sake of his money, and the body was never removed. The inside architecture at the entrance of the temple, and also part of the side, may be seen represented together in the fifteenth plate. The entablatures of the temple, both within and without, are exceedingly rich: In the quarter round of the cornice without, there are spouts carved with a lip and flowers that do not project; and the frieze is adorned with festoons, supported by heads of some animal, both which are represented in the thirteenth plate. Nothing can be imagined more exquisite than the door case to the temple, represented in the sixteenth plate: Almost every member of it is adorned with the finest carvings of flowers and fruits, the frieze, particularly, with ears of corn, most beautifully executed. The top of the door case consists of three stones; the middle stone is finely adorned with reliefs, as in the drawing: Possibly the eagle which is carved on the door case might represent the sun, to whom this temple was dedicated: The winged persons on each side of it may signify the zephyrs, or air, which operates with it: And by the several other particulars may be figured, that the sun produces fruitful seasons and plenty: The caduceus, which the eagle has in its claws, may be an emblem of commerce and riches, which are the consequence of this bounty of nature.

This fine temple is deservedly admired as one of the most beautiful pieces of antiquity that remains; and yet it is a melancholy thing to see how the barbarous people of these countries continually destroy such

<sup>t</sup> De la Roque says, there was an ascent to this part by thirteen steps; he mentions the square pillar on each side of this entrance; and when he says, that four pillars support the arch of this end, it seems as if these must be two of them. As he mentions fine bas-reliefs in this part, it is probable that they were on the

partition, as Maundrel describes them. Both he, and De la Roque, mention the two rows of pillars within; and the latter says, that the temple was covered with three arches; and I saw part of the wall remaining on which probably the pillars stood.

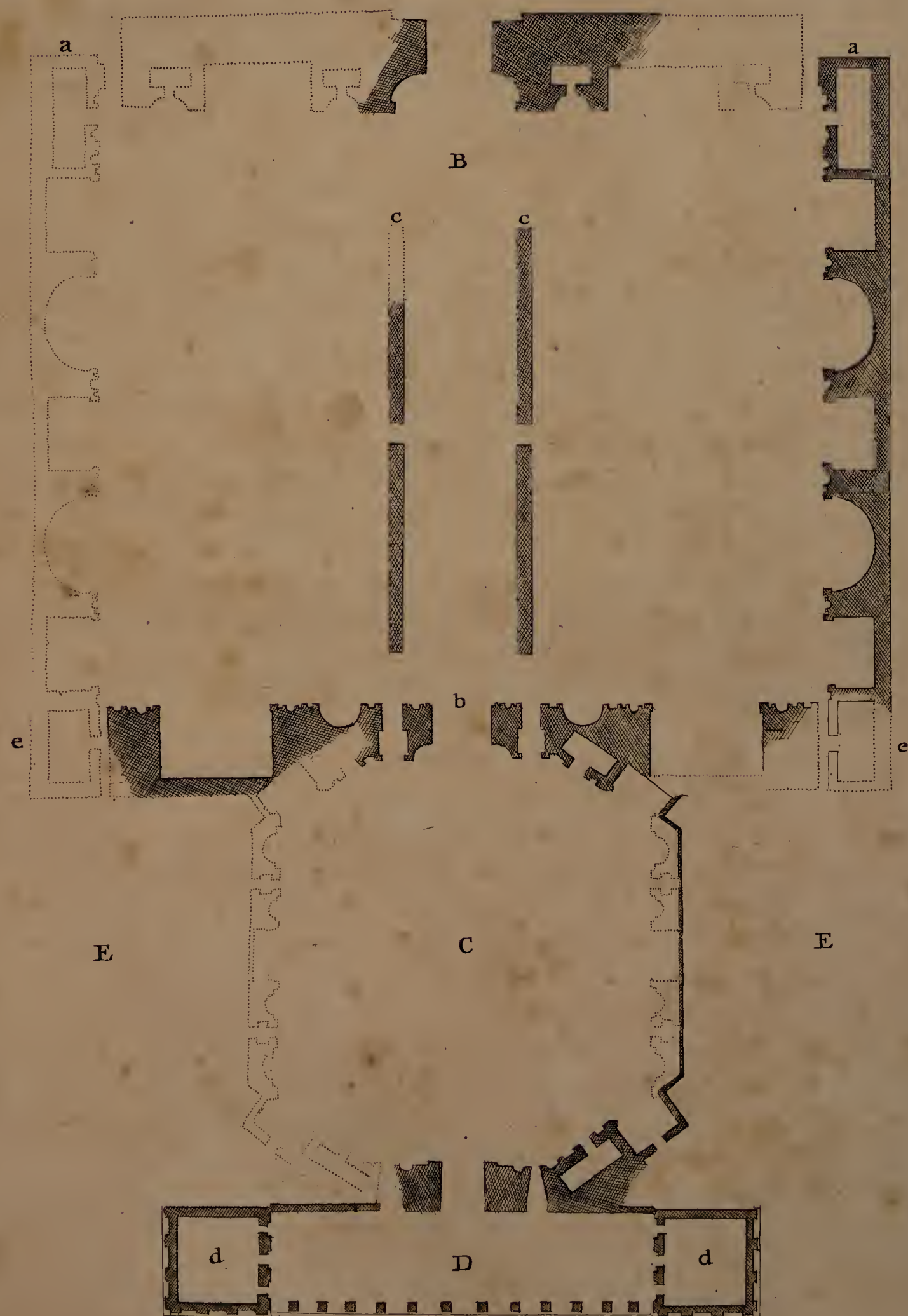
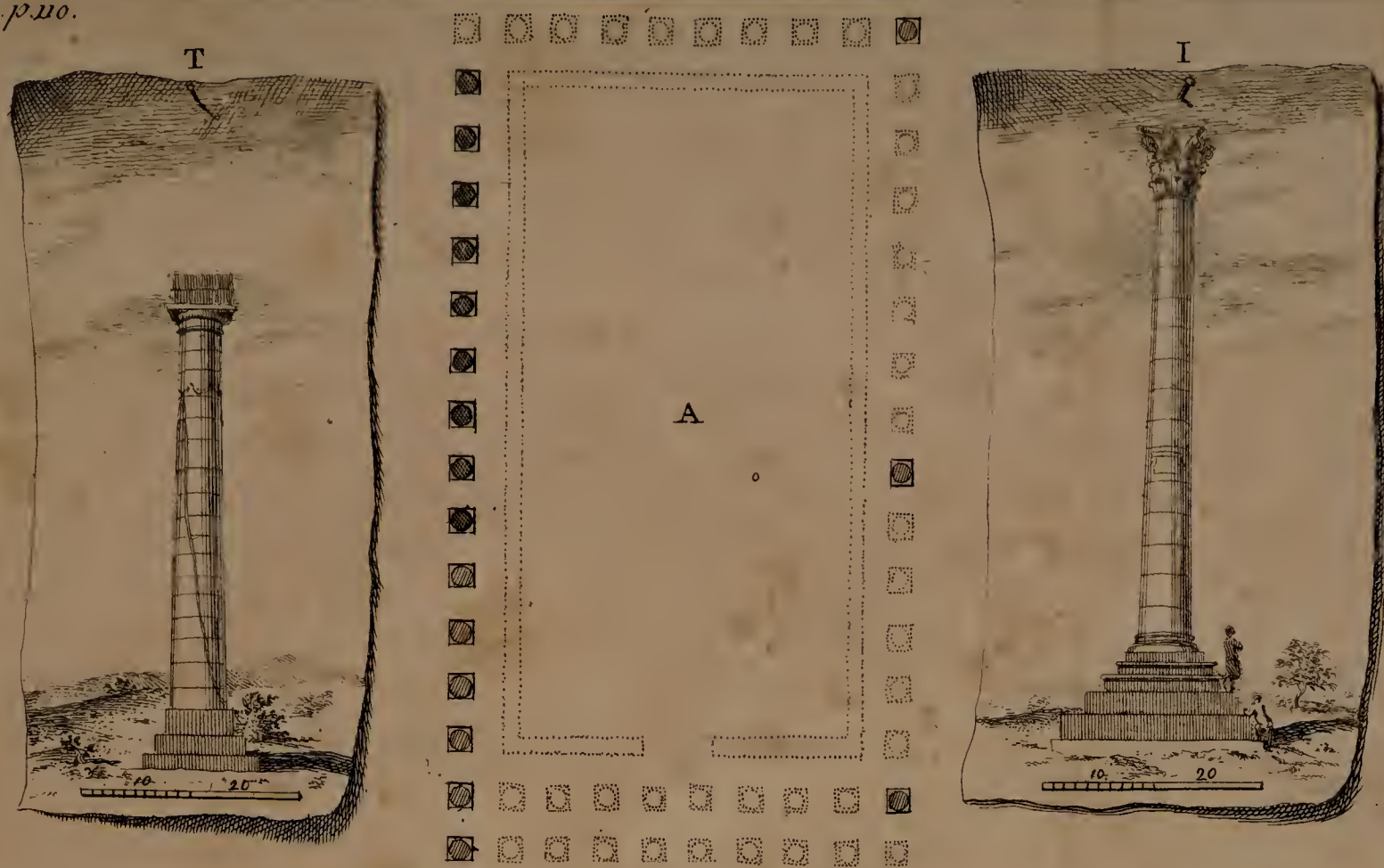


magnificent buildings, in order to make use of the stone; they privately chip the pillars in order to undermine them, and when they fall, the stones are so large that they can carry away but very few of them. The pillars of the portico before the temple are ruined, except four at the south east corner; and four of the pillars on the south side are fallen. There is a wall likewise built across the portico before the temple, inso-much that a great part of the beauty of it is destroyed; and yet the admiration of every one must be greatly raised, who has the least taste of architecture, and considers all the particular parts of it. It appears, that the temple was converted into a church by the Christians.

There is another piece of antiquity in Baalbeck near the famous temple, which has been taken very little notice of by travellers; it seems to be part of a grand temple which never was finished; the entrance is very magnificent, consisting of two grand courts, encompassed with buildings. This temple, which seems to have been designed in a very fine taste, is sixty-eight paces north of the other, and extends farther to the west, very near to the city walls; a plan of the whole may be seen in the seventeenth plate: Several stones of these buildings are left rough, and others only marked out to be hewn into bases, or other forms; which is a plain proof that this temple was never finished. As the other temple was dedicated to the sun, so it is probable this was erected in honour of all the gods of Heliopolis, from the inscription before mentioned, which I saw on one of the basements of the colonade at the front of the entrance<sup>u</sup>. This temple stands on higher ground than the other, the bottom of its basement being near as high as the top of the other; the wall of the basement is left rough, and seems designed either to have been adorned with all the members of a pedestal, or to have been joyned by some other building: It is twenty-seven feet above the ground on the side next to the old temple; there now remain but nine pillars, each consisting only of one stone; they support an entablature, which is very grand, but exactly of the same architecture as that of the other temple, except that in the quarter round of the cornice lion's heads are cut, as spouts for the water: I measured the top of a base of one of the pillars, on which there was no column, and found it seven feet ten inches diameter; they are eight feet and an inch apart, so that the intercolumnation is but little more than one diameter, of which, I believe, there are few instances; what is called the Pycnostyle, which is a diameter and a half, being the least that is mentioned by the antients. To the west of the nine pillars is the base of a tenth; and in a line from it, I saw the bases of pillars across, which shewed the end of the colonade; and by the measures, I imagine it consisted of ten pillars in breadth; some of the broken ones are still remaining on their bases. To the east of the nine pillars, I found that there were six more in the same row, so that there were in all sixteen in length; and I had reason to conclude, that there were no more; so that this temple was pretty near in the same proportion as the other, which has eight pillars in breadth, and fourteen in length; a plan of it, as I suppose it was designed, may be seen at A. in the seventeenth plate.

<sup>u</sup> See note q.





20 40 50 80 100 120 140 160 180 200



A *PLAN* of an unfinished TEMPLE at BAALBECK,  
and of the BUILDINGS leading to it.













A *PLAN* and *VIEW* of the GRAND ENTRANCE to a  
TEMPLE at BAALBECK.





SW. Jc.

*A PLAN and VIEW of the SEMICIRCULAR and SQUARE APARTMENTS ,  
of the GRAND COURT to a TEMPLE at BAALBECK .*













A *PLAN* and *VIEW* of the SQUARE APARTMENTS in the  
GRAND COURT at BAALBECK.



The south side of the two courts which lead to the temple, were either never finished, or have been much ruined, but the other side remains so entire, especially that of the inner court B, that it was not very difficult to make a plan of them. The spaces on each side E E, were doubtless designed for some apartments, of which there are remains to the north: A plan of the grand entrance to the courts may be seen at D in the same plate, and a view of it in the eighteenth plate. There are pedestals in the front, which seem to have been designed for statues, being too small for pillars: If there had been a colonade, this building would have very much resembled the design of Bernini, executed at the Louvre in Paris. There is a square pavilion d d at each end, and the rooms within are adorned with the same architecture as the walls in the front. This magnificent entrance is at least twenty feet above the ground to the east, and without doubt a grand flight of stairs was designed to it, the foundation wall being left rough between the two pavilions; and in De la Roque's time there seem to have been steps to this terrace. This grand entrance leads to a court, which seems to have been an octagon of unequal sides, as may be seen at C, in the plan; of which there is very little remaining. Beyond this is a large court of an oblong square figure at B; in both these courts the buildings remain as represented in the plan; and a plan and view of one of the semicircular apartments, may be seen in the nineteenth plate; that of the oblong square apartments is represented in the twentieth plate\*. On each side of the middle of the court B, there are remains of two low walls C C, adorned with the members of a pedestal; they have doors through them, as represented in the plan; and it is probable there was a magnificent colonade on them leading to the grand temple, and this colonade seems to have been standing in De la Roque's time, who says, there was a double row of pillars which formed porticos or galleries sixty fathom long, and eight broad. Under these buildings, on each side of the two courts, is a long arcade at a a; there is also a cross one at e, under the buildings b, which divides those courts; the arcade to the south seems to have been a private entrance to both the temples; it leads to the area near the north east corner of the old temple; the other is a way to go round the walls of the city, which there set in to the south. In these arcades I saw two busts in mezzo rilievo; one was very singular, being the face of a young person with bull's horns coming out of his shoulders, and a particular relief at the bottom, something like a coronet reversed. All these buildings in later times were turned into a castle; and an addition was made of a very strong building near the south east corner of the old temple, and another to the south west on the town wall, which they have almost destroyed for the sake of the stones. It is said this fortress was demolished by Feckerdine, and mounds of unburnt brick still remain in some parts, which were put up in the breaches, and against the walls, as if they were designed to resist the force of cannon.

\* The pediments, both in the square and semicircular apartments, and also in the front gallery, appear plainly to have been supported by pilasters, or rather small round pillars, the holes for the irons remaining with which they

were fastened, but in these views they are only supposed: The ground is risen so high, that the pedestals they rested on below are seen only in one place, where the ground seems to have been dug away.



## OBSERVATIONS

About twenty feet to the north and west of the unfinished temple is the town wall, which is only of the height of the ground within, tho' between twenty and thirty feet above the fosse without. The walls are built of very large hewn stones, which are laid in such a manner as if they were designed to form the members of a basement; it is probable they proposed to have built such another wall to the south of the temple, and to have adorned the whole with a magnificent colonade or colossal statues of the gods of Heliopolis. But what is very surprizing, in the wall to the west of the temple there are three stones near twenty feet above the ground, each of which are about sixty feet long, the largest of them is about sixty two feet nine inches in length. On the north side there are likewise seven very large stones, but not of so great a size: What I wanted in the measures of these stones as to their thickness and breadth, which is said to be about twelve feet, I presume I found pretty near in the quarry half a mile from the town, out of which these stones were doubtless taken. I saw there a stone hewn out, but the bottom of it was not separated from the rock, which measured sixty eight feet in length, is seventeen feet eight inches wide, and thirteen feet ten inches thick. These stones were probably conveyed to the walls on rollers through the city; the ground on the inside being levelled for that purpose; for though the wall is near thirty feet above the ground on the out side, it is notwithstanding on a level with the top of the wall within. The quarry in which this stone lies is very large, and the place is called St. Elias; there are several little grotts round it; they shew one, where, they say, that prophet really was; though it is most probable, that these grotts were inhabited by the Greek monks, or hermits of St. Elias, now called the Carmelites by the Latin church; and on this account the place might have its name: This quarry consists of a fine white stone, but somewhat brittle. There is a quarry of finer stone at a small hill a mile to the west of the city, which appears to have been much worked, and it is probable, that they took their pillars and stones for the finest work from that place. In the eleventh plate is a view of the wall.

As I came to Balbeck after it was dark, I lodged the first night in the Kane. The next morning I carried a letter from the consul of Tripoli to the Christian secretary of the pasha; this being a small pashalic: He was at that time with the pasha, who desired to see me; on which I informed the secretary that I had a letter for the pasha, though for certain reasons I had determined not to deliver it, unless I should find it necessary to be introduced to him. When I came, he was sitting with the mufti, as they call him, or rather the mulla, who is head of the cadi's in a pashalic; the cadi also and some others were with him. I delivered him my letter, which he read with a pleasant countenance, being a very good man, and particularly civil to the Franks, having lately been a pasha in Bosnia; he appeared very fond of his son, who was about five years old, and told me that when he returned from Bosnia by Ragusa, a gentleman there caused both his and his son's pictures to be drawn. When I asked his leave to see the antiquities, he told me I might go where I pleased, and called for a janizary to attend me. Sweetmeats and coffee were brought: Both at my coming and going he saluted me with Hofgelde, as much as to say I was welcome. I took up my abode

at



at the Secretary's ; and in the afternoon went to see the famous temple. In the evening I was elegantly entertained by the secretary in an open mocot in his court, a fountain of water playing into a basin in the middle of the court. We had for supper a roasted fowl stuffed, pilaw, stewed meat with the soup, a dulma of cucumbers stuffed with forced meat, and a desert of apricots, apples, and mulberries, both red and white, for here they have not the black kind. On the sixteenth, I viewed the two other temples, and went round part of the walls. On the seventeenth, I went in the road to Tripoli, about a league to a village called Nead, where there are some ruins, particularly of a building about forty feet long : Near a league further we came to the pillar Hamoudiade, already mentioned. We returned towards Baalbeck, came to the quarry of fine stone, which is a mile to the west of it, then to the Turkish sepulchres, which are to the south of the town, and to the quarry of Elias ; and went all round the city walls, and to the rise of the river, which is divided into two or three streams. When I returned, the secretary told me, that the pasha wondered that he had not seen me again, and ordered him to bring me to his house ; and whilst I was at supper, a messenger came from him to conduct me to him. When I came to the pasha, he was sitting alone on an open raised sofa in the court, near a basin of water : He desired me to come up to him, and put me on his right hand ; and signified to me, that I should not put myself in the kneeling posture, as is usual, when inferiors are before superiors ; but that I should sit as I found most convenient. He asked me, why I did not come oftener ; and shewed me a young Tiger that had been caught in the mountains, and was brought to him that day ; he talked to me about the war with the Germans, and asked several times who was the greatest prince in Europe. He had sent all the company away except his own interpreter, and as I could not well understand him, he called for mine, and talked on some subjects that I thought had relation to his own interest. He asked me what I had seen, and why we did not fast as the Greeks do : He told me I was welcome to stay three or four days, or as long as I pleased, and treated me in every respect as an equal, and with the utmost politeness, of which there are very few examples in these countries. On the eighteenth, I reviewed every thing, saw one of their mosques, and a great number of old pillars in and about it. On the nineteenth in the evening, we lay with the caravan near the fountains of the river, in order to set out the next morning for Damascus.

## C H A P. VII.

Of the places in the road from BAALBECK to DAMASCUS.

**I**T is sixteen hours or two small days journey with a loaded caravan from Baalbeck to Damascus ; the course altogether being about east south east. The road is mostly between hills, there being three chains of mountains divided by narrow valleys, which extend in breadth from Baalbeck to Damascus. The most western mountains, I apprehend,



hend, are those which begin to the north of Acre, and stretch away to Jebel Sheik, from which this middle chain of mountains seems to extend; both these being probably Anti-Libanon. The third and most eastern ridge of mountains, begins to the north east of Jebel Sheik, as I shall have occasion to observe: These seem to be the mountains over Damascus, called by the antients the mountains of Trachonitis and Arabia, to which, they say, Antilibanon extended. Mount Libanon began at the cape south of Tripoli, and is that chain of mountains which is to the west of the plain of Baalbeck.

Having laid with the caravan by the river without the town of Baalbeck, we set out on the twenty-first, very early in the morning for Damascus, and went two hours south south east on the side of the mountains which are to the left; these mountains are called Jebel Cheke; those east of them, I suppose to be the second ridge of hills, and are called Jebel Jourgie Charkieh: We had the great plain still to the right, which here inclined a little more to the east, where the Castravan mountains begin; to the south we saw the village of Doris in the plain. We turned to the east, and went on the side of the hills over a river called Neytane, I suppose the same as Leytane, which, if I do not mistake, runs into the plain of Baalbeck; and after three hours travelling we turned south, and passed over it on a bridge. About this place two streams unite, which make this river. We passed by the source of the southern branch of it, which rises at the foot of the hills from three or four springs that flow very plentifully; from the name of it, I should take this to be the river Letana of the map published in a printed account of a journey from Damascus to Aleppo, and mentioned also by Maundrel in the road from Sidon to Damascus, which is made to fall into the Casmy. We went an hour further to a village called Ainhour, on a rivulet of that name which runs to the south. A soldier of Damascus, who was in the caravan, asked my servant some time before we came to this place, why he wore the cap which the Turks call a carpack, turned up with furr, snatched it from his head, and took away his gun, and to frighten him, desired one of his companions to assist him to bind him and carry him to the pasha; and asked our conductor why he brought Franks into that country. We stopped at Ainhour, each company getting under the shade of a tree; a very obliging Mahometan youth came, and asked us why the soldier took away our arms, and enquired if we had any wine, and desired us to give him some: We readily complied with his request; and he and the soldier both grew cheerful with it; and the youth brought us what the fellow had taken. Afterwards, when I was asleep, they came to us, and asked if we had more wine; the soldier threatned much, would have waked me, and threw some stones at me; and said, that if it were not for the janizary, our conductor, he would carry us bound to the pasha, and in his drunken fit threatned to murder us; the youth all the time endeavouring to soften him; and at last he parted. We went on in the evening, and came in an hour to a fine round plain called Gebelisha, about six or seven miles in circumference; on the west side of it there is a pleasant village called Septany, which has much wood about it. We travelled near an hour on the south side of the plain, and stopped under the village of Modoia, near a spring  
and



and rivulet ; we lay all night in the open air. A little further is a village called Edaidy ; the place where we lay is computed to be eight hours from Damascus, and the same distance from Baalbeck.

On the twenty-second we set out very early, travelled near an hour in the plain, and turning to the south east, ascended the middle ridge of hills. To the south of them is a river which rushes through the trees and stones, and runs to Damascus ; it is here called by the country people the Shamaweys, but it is the Barrady, which seems to have been called the Bardines, as Stephanus mentions Damascus on that river, but the more antient name of it is Chrysostrhoas, and it is probably the Abana of scripture, mentioned as a river of Damascus\*. They say it rises in the mountains towards Bayreut, and being divided into several streams, they are either lost or fall into a lake three or four leagues east of Damascus. We went along by the side of it ; and after some time turned northwards ; the road here is cut through the rock in three places ; first for about twenty yards, the rock being near twenty feet high on each side ; then for about forty yards, the rock being fifty feet high ; the third passage is near the same length, but the rock is only about ten feet in height. We crossed the river on a bridge, a little below which it falls into a large basin ; part of it seemed to run under ground ; however, a little below this place, the river turns again to the east, and then it is called the Barrady.

I was informed, that about eighteen miles from Damascus somewhere near the road, there is a village called Zebdaine<sup>y</sup>, where, according to their tradition, Cain slew Abel. Four or five miles north of it, among the mountains, there is a place called Nebi Shiit [prophet Seth] where, it is said, there is a very long tomb, which they shew for the sepulchre of Seth, the son of Adam ; it was not safe to go to that place. At some distance from the road to the north is a village called Sukè, where, as I was afterwards informed, there is an inscription on a stone near the river ; to the east of this, and north of the river is Burhaliah ; I saw this place from Nebi Abel which I shall mention hereafter : I observed two pillars with their entablature at a place called Kofchadah, on the north side of the river, opposite to a hill called Kepher, and about half a mile north of the village of Kepher ; there are ruins about them, particularly to the north, where I thought I saw the foundations of some building, which might be an antient temple : There is also an old tower near the road, called Bourge Hamane ; it is beyond Kepher, on the hill to the north east. About two miles from the bridge, and twelve from Damascus, we saw to the right a mountain, which is very high and steep ; there is a ruined church on the top of it, the place is called Nebi-Abel [Prophet Abel] ; here, they say, Cain buried Abel, having carried him on his back, lamenting (as the vulgar have the story) and not knowing what to do with the dead corps, till he saw a raven making a hole in the ground to bury one of his own species, which gave him the hint to inter his brother. I went to see this place from Damascus, and found a most beautiful church uncovered, which stands north and south ; a plan and view of it may be seen in the twenty second plate

<sup>y</sup> This may be the same as Septany above-mentioned.



at A: The wall is three feet thick, and is built with single stones of that dimension; the building is plain within, and the door case is very beautiful: About five feet from the portico there are two pillars three feet and a half in diameter, with round Doric capitals, one is broke, and the other remains entire; they seem to be of very great antiquity: That to the west corresponds to the wall of the church, but the other is five or six feet within it, as may be seen in the plan, which convinced me that either they were some monument erected in memory of an extraordinary action, or belonged to a building of less dimensions than this, or might have been part of a portico before a large temple, for it is situated just over the clift; and there are seven steps from the clift to these pillars, which probably led to the portico: I find there was a tradition some years ago, that this church was built by St. Helena; though they say the same of almost every old church that remains, but I could learn nothing of such a tradition now. I hoped for some light as to the founder of it, from a Greek inscription which I saw on a stone about four feet wide, and three deep, that was fixed in the inside of the church, but some of it has been broke off; so that the latter part of the lines are lost; it seems to consist of verses in honour of the builder, and to run in the first person, beginning with the year, and afterwards makes mention of Lyfania, tetrarch of Abilene; and by the last line it seems to be the devotion of a lady of the name of Eusebia. This inscription is a confirmation that Abila was near, which doubtless was the capital of the tetrarchy of Abilene, mentioned in scripture as under the government of Lyfania<sup>2</sup>; and probably from him this city was distinguished by the name of Abila of Lyfania<sup>3</sup>, on account of his being a benefactor to it. Opposite to this, in the valley on the north side of the Barrady, I saw two pillars, with their entablature, which seemed to be the remains of a portico to some considerable building, there being several large stones about them on the ground. I am apt to think that Abila might be there, and probably extended on both sides of the river. In the tables it is placed eighteen miles from Damascus, and thirty two from Eliopoli, but these distances are much too great. Every one may judge as he thinks proper, whether this place, or country had its name from any memorable action of Abel, or whether the people, being fond of fables, might not be desirous to derive the name from Abel, and invented stories to confirm it. This is certain, that as the Damascenes think their situation a sort of earthly paradise; so they would make one believe, that it really was the spot where our first parents were happy; and accordingly they say, that Adam was created in the field of Damascus to the west of the city, and formed out of the red soil which is found there: And to confirm this story, have others of places, near relating to Abel and Seth.

At the village Seneiah, at the foot of this hill, there is a short marble pillar, on which are some imperfect remains of a Greek inscription, so that probably it was an antient milliary. Going on near an hour further, we ascended a little hill; the river winding round it to the north, passes

<sup>1</sup> 2 Kings v. 12.

There are some particularities in the architecture of this building; that part of the cornish, which is over the pilasters, projects like another capital, and about two feet below the

capital, the pilaster widens six inches, and projects four inches in front.

<sup>2</sup> Luke iii. 1.

<sup>3</sup> Ptolemæi Geographia, v. 15.



by a village called Ishdaidy ; then turning east, and afterwards to the south, it runs by a village called Dummar, about a league and a half from Damascus. Here we crossed the Barrady on another bridge ; from this village we went over a high hill, from which there is a glorious prospect of Damascus, and of the country about it. One sees the Barrady dividing into many streams, coming from between the hills, and running to the city through the fine field of Damascus, which appeared more beautiful, as the pasha's army, with their beautiful green tents, was encamped at one end of it : This is the place where, they say, Adam was made. On each side of it are gardens and villages, which extend two or three miles to the north, and five or six to the south ; this with the view of Damascus itself, and its towers, minarets, and cypress trees growing all over the city higher than the houses, makes a most glorious appearance.

We came to a little town called Selheiah at the foot of the hill, and arrived at the city, where I took up my abode at the convent of the monks of the Holy Sepulchre, who were all Spaniards.

## C H A P. VIII.

### Of DAMASCUS.

**D**AMASCUS was the capital of that part of Cœle Syria, which was called Damascene. The Hebrew name of this city was <sup>Damascus.</sup> <sup>Its name.</sup> Damasek, and the inhabitants now call it Demeek. The Arab historians say it was built by Abraham, and that he gave it the name of the servant presented him by Nimrod, who, they say, was called Demschak, and suppose him to be the same as Eliezer mentioned in scripture<sup>b</sup> ; it is commonly called by the Arabs Sham, which is the name they give to Syria, this having been the capital of that country. Some think that this country is so called by the Arabs, because it is the country to the left, and that Arabia Felix is called Jemen, as it is to the right ; that being the signification of these words in Arabic.

This city is of great antiquity, being, without doubt, at least as old as the time of Abraham, in whose history it is mentioned, tho' it may be doubted very much whether he was the founder of it<sup>c</sup>. Josephus traces its beginning higher up, to Uz great grandson of Noah<sup>d</sup> ; his father Aram, the son of Shem, having possessed himself of Syria, from which the country was called Aram, and sometimes Padan Aram, or the field and champain country of Aram. This country and city were <sup>History.</sup> conquered by David, after the people of it came to the assistance of the king of Zobah on the Euphrates, whom he vanquished, and put garri-

<sup>b</sup> But it could not well be true, that he was presented to him by Nimrod, as he was born in Abraham's house. Gen. xv. 3.

<sup>c</sup> The steward of Abraham is called Eliezer of Damascus, Gen. xv. 2. But the Arab hi-

storians seem to interpret it that his name was Demschak ; some think that he was a great improver of this city.

<sup>d</sup> Josephus Antiq. i. 6.



sons in Syria of Damascus, or Syria-Damascus<sup>e</sup>; that is, probably in the part of Syria called Damascene. But when Solomon went after other gods, he was punished by the revolt of the people that were subject to him, who stirred up Rezon against him, who reigned in Damascus, and was an enemy to Israel all the days of Solomon<sup>f</sup>. From that time they were governed by their own kings, among whom was Hazael<sup>g</sup>, and also Rezin<sup>h</sup>, both of them mentioned in scripture. It remained under them until it was taken from the latter, in the time of Ahaz, by Tiglath-Pileser, King of Assyria<sup>i</sup>. This city afterwards followed the fate of Syria, and became subject to the Greeks, Romans, the emperors of the east, the Saracens, and lastly to the Turkish emperors, having been the residence of the Saracen kings of the Ommiade race, who removed to this place from Medina in the seventh century about forty years after Mahomet.

Its walls.

The city of Damascus is encompassed with walls, extending about two miles from east to west, and a mile and a half from north to south; but the suburbs are much larger than the city; that to the north is small; part of it is called the Meidan, where they have an open place for riding, and other exercises; and there are likewise several burial places and gardens in it: But on the south, the suburb extends for two miles, and is inhabited chiefly by Turcomen; it is called Babel Elah [The gate of God] because the gate at the end of it leads both to Jerusalem and Mecca. From the former it is computed to be six days journey, that is, about a hundred and twenty miles. The Barrady, and two or three streams of water that are brought from it, run through several parts of the city. Damascus does not answer within to its outward appearance; the streets being all narrow, there is a foot way on each side of them, and a lower way in the middle for horses and cattle, just large enough for one beast, which serves also to carry off the water after rain. Most of the houses are built for a few feet from the foundation, with hewn stone, the rest with unburnt brick; their palaces are very magnificent within, and are built round a court, but make no manner of appearance without, and it is very rare that more than a dead wall is seen from the street. The bazars, or shops make a better appearance, which have wide streets between them, and many of them are open only to foot people; they are covered over at top with roofs or arches, which are a shelter from the sun, and keep them cool: They have water in such abundance at Damascus, that all parts are supplied with it, and every house has either a fountain, a large basin of water, or at least a pipe or conduit.

The walls of Damascus are probably built on the foundations of the antient walls of the city; for I observed in many places, towards the bottom of them, large stones of rusticated work, different from the other parts; which seem to have been built in the middle ages, being in the Gothic manner with battlements, and semicircular towers, and holes over the gates to annoy the enemy; and there is a low wall without the fossée, defended also with semicircular towers. The east gate, called by the

<sup>e</sup> 2 Sam. viii. 3, 4, 5, 6.    <sup>i</sup> Chron. xviii.  
3, 4, 5, 6.  
<sup>f</sup> 1 Kings xi. 23, 24, 25.

<sup>g</sup> 1 Kings xix. 15.    <sup>h</sup> 2 Kings viii. 13.  
<sup>h</sup> 2 Kings xv. 37. and xvi. 5.  
<sup>i</sup> 2 Kings xvi. 9.



Christians The gate of St. Paul, may give one some idea of the magnificence of the antient walls of Damascus: The gateway is about ten feet wide, it is arched over, and adorned with a kind of Doric pilasters, and all round the arch there is a plain architrave well executed; without the walls, a little more to the south, is a very large gateway near thirty feet high, executed in the same manner; and it is probable, that beyond this, that is south of it, there was another gate like the first, to answer to it, the middle one being the grand gate for carriages to pass, and those on each side for foot people.

The castle, which seems to be older than the present walls, is towards <sup>Castle.</sup> the south west part of the town; it is a noble rustic building with three square towers in front, and five on each side, and is about three quarters of a mile in circumference; it seems to be the work of the middle ages, either of the Greek emperors, or of the first Mahometan conquerors of Syria; it appears within like a little town, and one sees nothing of the form of a castle: At the entrance are some old arms; one of them is mentioned as an antient Balista, which is a large cross bow, such as they had in the ages before the invention of gunpowder. This castle was probably inhabited by the kalifs of the Ommiade race.

As to what relates to sacred history in this city, besides what I have already mentioned, it chiefly regards the conversion of saint Paul: Half a mile without the city, to the east, they shew the place where, they say, he fell from his horse: Near it is a mass of cemented gravel about four feet high, and from ten to seventeen feet wide, and about seventy feet long; it seems to have been designed to raise the ground for some building. It is difficult to say, whether this is really the place of the conversion of saint Paul, for it is not in the present road to Jerusalem, which is to the south, though, they say, the road was formerly here, which it possibly might be, and further on turned to the south; there was, without doubt, a church here dedicated to saint Paul, and the Christians are buried about this spot. Between this place and the city, is the tomb of a person whom they call saint George, who, they say, was porter of the gate near, which is now shut up; where some pretend to shew a hole by which the apostle was let down in a basket, though the gate appears to have been built long since; they say, that this saint George was put to death for favouring the escape of saint Paul: About his sepulchre the Christians formerly buried, and now they rest the corps at it, to perform an office. At the east gate, as it is called by the Turks, or the gate of saint Paul beforementioned, some say, the apostle entered, and there is a road from the place of his conversion leading towards it. Not far from this gate, in the street of Ananias, is the house of that devout man; it is now like a cellar under ground, and is converted into a mosque: They shew the house of Judas in the street called Strait, where saint Paul was lodged when Ananias was sent to him, in which there is a little room, which now serves as a mosque, and a tomb, which, they say, is the sepulchre of Ananias. There are several pieces of marble pillars in and about the house, which was the remains of a church formerly there; not far from this place is a fountain where, they say, saint Paul was baptized.



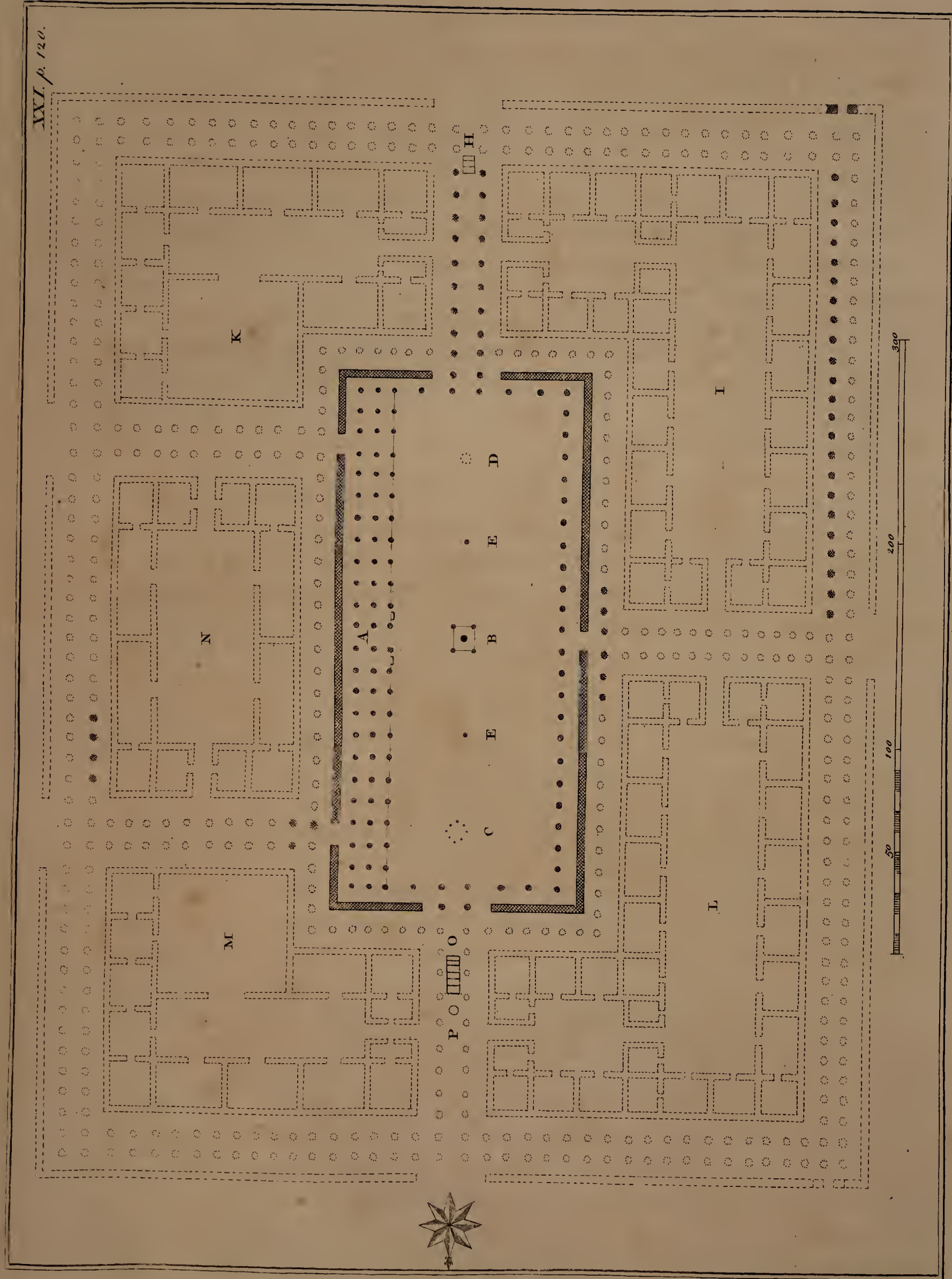
Mosques.

There are a great number of mosques in Damascus, some of which were formerly churches, particularly the principal mosque, which was the cathedral church: This building, with its avenues and edifices belonging to it, is one of the finest things that the zeal of the first Christians produced, for by the architecture it appears to have been built before that art was lost, being all of the Corinthian order, and very well executed. A plan of the cathedral, and of the supposed buildings about it, may be seen in the twenty-first plate<sup>k</sup>. The structure of the cathedral itself at A, was very particular; it is an oblong square; there are three rows of columns in it; in the middle there was a dome at A, under which, probably, was the high altar: To the west of the church is a large court with a portico of granite pillars on three sides; the front of the church next to the court consisted of arches, supported by pillars of verd antique; between them there are large folding doors to be opened at pleasure; so that when the doors were open, the people in the court and portico round it could see the priest celebrate divine service. Over these arches there are a double number of arched windows; there was likewise a portico on the outside of the court and church, of which there are now but small remains; there is a gallery over the portico, with a double number of arches, supported by small pillars. There were three grand entrances into the court, and as many to the church. All the walls of the church, and of the porticos within the court, were adorned on the outside, over the arches, with Mosaic work, of which there are great remains. On the north side there is a grand ascent to the court at O, by many steps, and remains of a beautiful colonade before the entrance, and of another of the same kind on the south, which is more entire. Below the steps to the north there is a very fine jetdeau at P, which throws up a great body of water. D is an octagon baptistery built on eight pillars. C another octagon building on pillars. E pillars on which lights are fixed. It seems very probable that there were buildings all round, which belonged to the officers of the church, and they might be divided from one another by the several avenues to the church; on each side of which it is probable there were twelve columns, which might form a portico on each side, and support galleries like those round the court, for in one avenue the pillars are standing; and it is not unlikely that every particular building was encompassed with such a portico, for it appears there were very large pillars about three feet diameter on the outside all round; those of the porticos being about two feet diameter; the great pillars are of a coarse marble, except some very large ones at the entrances, which are of granite: One part of these buildings is called the patriarch's palace I; another his seminary K; and as it is probable that there were five piles of building, one might be for the canons L, another for the priests M, and a fifth for the deacons and other inferior officers N; the whole was probably enclosed with a wall, within which there might be a portico corresponding to the portico of large pillars round the buildings; for I saw in the town, at proper distances, remains

<sup>k</sup> Though it may be thought that there is too much conjecture in this plan, yet as it is the only plate in which so much liberty has been taken, it is hoped that it will be excused, as

what is standing is distinguished from the rest, and as there was no other drawing else to fill up the plate.





*A PLAN of the GREAT MOSQUE, at DAMASCUS.*







of some very beautiful door-cases in the finest taste, and also several pillars, which gave me the hint for making this plan. The Turks call this the mosque of St. John Baptist, but the Christians say, that it was dedicated to John Damascenus, whose body is in it; and they tell some miracle that happened, when they attempted to remove it. They have a tradition, however, that this church was built by the emperor Heraclius, and that it was at first dedicated to Zacharias, which is not improbable; for we find that the Christians of the first ages, especially the Greeks, distinguished their churches by the names of the prophets and holy men that were before Christ, which is the reason why so many churches in Venice have those names; and it may be, the first hermits calling their churches after the name of Elias, who lived a solitary life, might be the occasion of their being called the hermits of St. Elias; so that although this church might be at first dedicated to Zacharias, yet it might afterwards receive the name of St. John Damascenus, either by a formal consecration, or because the body of that saint was deposited in it, as the convent of mount Sinai is called St. Catherine out of the regard which the Greeks have for the reliques of that saint which are deposited there. It is said, this church was, by agreement, continued in the hands of the Christians; but that, at length, the Mahometans took it from them, which may account for the tradition they have of the patriarch's palace, whose see was removed to this place on the destruction of Antioch; though all these great structures were doubtless raised under the bishops of Damascus, when christianity was the established religion here. The Arab historians<sup>1</sup> observe, that this mosque was much improved by the Kalif Valid about the eighty sixth year of the Hegira, which has made some of them affirm, that he built it. Near this mosque there is another, which is a very solid building of hewn stone, and tho' not large, yet the design of it is grand; there is a fine sepulchre in it of Daher, who, they say, was king of Syria, before it was taken by Sultan Seliman. And one reason why there are so many grand mosques in Damascus is, that the Kalifs built several of them as mausoleums over the places in which they were to be buried. Most of the mosques have a court before them, with a portico round it, where the people pray in the summer, and, when it is not the hour of prayer, sit and discourse, or sleep. One mosque particularly is most beautifully adorned with all sorts of fine marbles, in the manner of Mosaic pavements; and another has a very high minaret or tower, the out side of which is entirely cased with green tiles. At the north east corner of the city walls there is a mosque, which, they say, was the church of St. Simon Stylites, and I find this church is said to have been a temple to Serapis, and further out of the town that way there are some signs of the foundations of a building near a stream of water, which, they say, was a church.

There are several hospitals in and about the city; but the Turkish Hospitals. charity is not a settled maintenance for the poor and sick, except for such people as have not their senses, for whom they have a particular regard; but their charity consists in giving victuals to the poor once or twice a week; and sometimes in distributing medicines to the sick on

<sup>1</sup> See Herbelot's Oriental Dictionary under the words SCHAM and VALID.



certain days: They have indeed an hospital for the maintenance of lepers at a mosque, where, as some say, the house of Naaman the Syrian stood, or as others, the house which he built for Gehazi and his posterity; it is to the east of the city walls; in one part of it there is an Arabic inscription, which is a sort of prayer, it being in an open place, built to pray in; it was interpreted to me in this manner, "O God, for the sake of the leprous prophet, a friend of our prophet, and for the sake of all the other prophets, give unto us health and peace." The Christians also have an hospital for lepers, maintained by constant charities; and it is certain, that in some villages not far from Damascus, there are several lepers. The finest hospital is to the west of the city, at the east end of the field of Damascus; it was founded by sultan Seliman, or Selim the second; the rooms are built round a court with a portico before them, which is covered with cupolas, as well as all the rest of the building, there being in all no less than forty cupolas covered with lead: At the south side of the court there is a fine mosque covered with a large dome; it has a magnificent portico before it, and two fine minarets: Near it there is a smaller hospital in the same style of architecture, and both of them serve for no other end at present, but to give out food on certain days to the poor.

Coffee-houses.

The coffee-houses in Damascus are remarkably pleasant; many of them are large rooms, and the cieling of them are supported with rows of pillars, round which they have their sofa's; there is generally a court behind them with a basin of water, and a fountain in the middle, and the seats round the courts are either shaded with trees, or covered over; one in particular on the Barrady which runs through the city, has an island behind it, planted with trees, and the place is accommodated in a very convenient manner, which renders it one of the most delightful places one can imagine in the midst of a great city; in these coffee houses they have concerts of musick at certain hours every day; and in some, a person paid by the house tells at a fix'd hour Arabian stories in a very graceful manner, and with much eloquence. These coffee-houses answer the end of publick houses with those, who openly drink nothing but water, coffee, and sherbets; where all idle people, strangers, and others, who are not of the first rank, pass their leisure hours, send to the shops for their provisions, and take their repasts; the people from without carrying about their different sorts of sherbets, for which the place is famous.

Waters.

The waters of Damascus are the great conveniency and ornament of the city, and of the places about it, and the division of them is very curious. These waters have two sources, the Barrady before mentioned, and a river called the Fege, which falls into the Barrady about eight miles above Damascus, and four miles below the place of Abel. The river Fege comes out in a large stream of excellent water from the foot of a mountain, and running about a quarter of a mile, falls into the Barrady, the waters of which are whitish, and not esteemed wholesom; and therefore the people of Damascus do not drink the river water, but that of the springs, which is very good, and in great abundance. After the two streams are united, the river is called the Barrady, till it comes within two leagues of Damascus, and then it is divided by art into six streams within the space of a league; and a seventh is derived from it towards the east end



end of the field of Damascus; two of the streams are north of the Barrady, and do not enter the city; the highest canal is cut from the river, in order to water the high grounds and gardens of a most pleasant village called Salheiah; to the north west of Damascus, the channel is made along the side of the hill, which is west of the city. This stream runs on a hanging terrace, which in some parts is at least sixty feet above the Barrady, and, if I do not mistake, this water is called the Jefid: There is a stream under it called Toura, in a channel of the same kind, which is about half as high, and waters some high grounds to the north of the city. From these two streams a great number of small channels are distributed to the lower grounds; and the water of the Jefid, which is not carried off by these small channels, falls into the Toura. The Barrady runs in a large stream through the town, and so do the three last streams that come out of it on the south side, namely, the Baneas, Kenowat, and Derany: another, which is more elevated, and is called the Mezouy, runs south of the town, and waters a village called Mezy, and some other parts; these are small streams; but the two rivers which run north of the town are large; and where they pass on the side of the hills, the water is confined and the ground kept up on the south side by thick walls, each tier of stone setting in two or three inches. The Acrabane or Serpentine river, which goes out of the Barrady in the field of Damascus, runs close to the north walls of the city, the Toura being further to the north. Some of these rivers run under ground in several places, as particularly the Baneas, before it arrives at the great hospital of Sultan Seliman; the Jefid passes the corner of the mountain, and runs under the rocks in several parts: And at the corner of that mountain, the Toura likewise goes under the rock, and there being a hole over it, one can look down and see the stream entering in at one part of the rock, and going out through the other part, and a little further it goes again under the rock, and so runs along the foot of the hill towards Salheia. This beautiful division of the waters into eight streams, which run so near to one another, may be looked on as a very extraordinary thing, and the place is so pleasant, where they begin to widen at the field of Damascus, that it is very much frequented as a place of recreation, where neither verdure nor trees are wanting to make it a most agreeable scene.

Damascus is famous likewise for its gardens; and whatever is beautiful in them is chiefly owing to the great command there is of water; <sup>Gardens.</sup> they afford a very fine prospect from a height at a small distance, on account of the great variety of trees that are in them; and it is certain they are the most beautiful of any in these parts. The eastern gardens indeed are only orchards, or woods of fruit trees, not regularly disposed, and only laid out in narrow walks; there are several small streams brought through them, and some are beautified with basins of water in open pavilions, or with fountains and little water works, in which, and their pleasant summer houses, their chief beauty consists. In these gardens the people often spend the whole day, and there are always some to be let for that purpose, in which the guests are at liberty to eat what fruit they please; and those who have houses in their gardens frequently retire to them for two or three days in the summer: The ground is naturally



turally a poor red soil, in which nothing thrives so well as trees; their gardens are enclosed with walls of unburnt brick, made of a mixture of earth, small stones, and chopped straw; the bricks are about eight inches thick; but of such a size, that, at a distance, they appear like hewn stone; they are of different measures, but seldom less than three feet square; and being set an end on a stone foundation, three or four tier of them make a high wall, which would be soon washed away in a country where there is much rain.

Govern-  
ment.

The pasha of Damascus resides in this city, which, together with the country about it, pretends to have had the same privileges that Ægypt enjoys at present; so that it is a difficult government: The pasha has a troop of Bosniacs, which he changes often, that they may not contract friendships; he has also a body of men, who are natives of the coasts of Barbary, in order to defend him against the populace in case of insurrections; for there have been instances of their driving the pasha out of the city: And on his return from Mecca they have refused to admit him with these soldiers; for the pasha of Damascus conducts the caravan to Mecca that goes yearly from Damascus. Tumults however do not frequently happen in this city, but when they once get to a head, they are not easily suppressed. They have a body of janizaries under their aga; out of these they take what they call the capicules, who are guards to the gates of the city, each of them having a gate allotted to him, and a certain district near it, over which he has a sort of absolute power; and as these are janizaries of the greatest interest, they influence the whole body, and when these heads of the gate raise any seditions, they are generally formidable, and of dangerous consequence.

Christians.

The patriarch of Antioch ordinarily resides here, who has under him forty-two archbishops and bishops; this patriarch was chose at Aleppo; for the late patriarch dying there, the Aleppines presumed to elect another, but those of Damascus chose a Roman catholic Greek, who was supported by the pasha; but that governor being soon displaced, his successor took part with the patriarch elected at Aleppo, who is now in possession, and the other fled to mount Libanon. This patriarchate is worth forty purses a year, which revenue arises partly out of a tenth of what the bishops receive from every family throughout the whole patriarchate, which from each house is from four to twenty shillings a year, and partly out of what he receives at Antioch, Damascus, and the country about them, which is his own peculiar diocese; being fifteen piastres for a licence to bury, and five for every marriage, which all the bishops receive in their own dioceses. It is computed that there are twenty thousand Christians in Damascus, a thousand of them Maronites, two hundred Syrians or Jacobites, and about thirty families of Armenians, the remainder are Greeks; each of these have a church. Of the Greeks eight thousand acknowledge the pope, and these I call Roman catholic Greeks, who think it a sin to go to the established Greek church, and are not permitted by the pasha either to go to the Latin church, or to have separate congregations for themselves: But they have some priests of their own persuasion, who, together with the Latins, go privately to their houses with the host, and confess them. These Greeks observe the rights and fasts of the established Greek church; but I was informed that some priests had al-



lowed them to fast according to the rules of the Latin church, and that it had been condemned from Rome. Those of the established Greek church have about thirty priests.

The Christians of Damascus have a very bad character, and it is said Character. that they have all the vices of the Turks, only with this difference, that they are more ashamed of them; and many of them are sad examples, that they were only Christians in name; having turned Mahometans either to avoid a punishment, or to have an opportunity of revenging themselves on some Christians who had used them ill; and there are generally six or seven instances of this kind every year. As the Christians are worse here than in any other parts, so also the Turks indulge those vices here to the highest degree, for which they are generally infamous; with many of them, drinking wine takes the place of opium; but they are secret in this practice. The Damascenes are much addicted to pleasure, and love to pass their time in a lazy indolent manner: They do not want parts, and most of them have fine black eyes, and, when children, are of a surprizing fairness and beauty; but by the heat, their vices, the great use of bagnios, and the custom of wearing their beards, they lose that comeliness when they arrive to maturity: But it is said that their women are the most beautiful in the world.

They take care to be supplied with snow every day from the neighbouring mountains, which is preserved in the cavities of them; they cut it out in large pieces, and it is said, that sixty ass loads are brought to Damascus every day, which are worth about a dollar and a half a load; they use it both in their wine and rinfrescoes, which are made either of liquorice, lemons, or dried grapes; and they put the snow into the liquors, and let it dissolve, which is not so wholesom as the European manner of cooling their liquors with it. The wine about Damascus is strong and good, generally of the colour of Burgundy; and they have plenty of all sorts of provisions excellent in their kind, and fruits in the greatest perfection.

The trade of this city, as to the import, chiefly consists of two Trade. branches; one is the trade of Mecca, from which place they bring yearly with the caravan the merchandizes of Persia and India; for when Alexandria ceased to be the port for those commodities, on finding out the way by the Cape of Good Hope, it is said that Damascus was then the place where the Venetians settled for the Indian and Persian trade, and being drove away on account of some intrigues with Turkish women, the trade, they say, went to Aleppo; and there is a well-built street in the city, which is still called the Frank-street. From Europe they have their clothes, glasses, and several small wares: The manufactures they export, are chiefly burdets of silk and cotton, either striped or plain, and also plain silks like tabbies; all these things are watered, which very much adds to their beauty; they are made also at Aleppo, but not in so great perfection. This place is likewise famous for cutlery ware, which, they say, is made of the old iron that is found in antient buildings; tho' some pretend that it is a chemical preparation invented by saint John Damascenus; the blades made of it, appear damasked or watered, and they affirm that their cutlasses will enter common iron, without hurting the edge; but they make the same sort of blades also at Aleppo; and



they likewise say, that they are all made of pieces of old iron worked together : They make also very beautiful steel handles for knives, which are inlaid with gold in running flowers; a knife of this kind costs thirty shillings. They have very fine iron work in the windows of the antient buildings, especially in the mosques, which, they say, are of polished steel, and indeed they appear very beautiful : The cutlery and silver-smith's trade are carried on by the Christians, as the latter is in most places.

Fruit.

They have fine fruit in Damascus, especially apricots, of which they have five or six sorts; these being dried in different ways, are exported in great quantities to all the countries round for a considerable distance. They have one way of preparing them to make a fine sweetmeat; others being barely dried, are eat either soaked in water or stewed; but the greatest export is what they make into a sort of thin dried cakes, which, when they are eat with bread, are a very cooling and agreeable food in summer; they pack up these in bales, and send them to the distance of ten days journey.

Gardens of Salheia.

The most pleasant gardens are on the foot of the mountain about the village of Salheia, to the north west of Damascus; for being on a descent, they have a great command of water from the canal Jesid; so that there one sees the best water-works. The road from the city to this place is on a paved way of broad hewn stones, after the manner of the antients; on each side of it there is a channel for water, and without these a foot path under the garden walls; which is the most beautiful manner of laying out a road I ever saw.

Grottos.

On the side of the hills over Salheia, there are some grottos cut in the rock, one of them is large, consisting of several rooms; it is a mosque, where they pretend to shew the tombs of the forty martyrs, who, they say, suffered for Moses; they likewise tell several other stories of these places: Another is the grot of the seven sleepers, where they pretend they slept and were buried; and the sheik or imam told us, that they suffered martyrdom for Christ.

There are two caravans which go to Mecca every year, one from Cairo, chiefly with the people of Africa, the other from this place, which is commonly under the government of the pasha of Damascus; both the caravans meet near the Red Sea. It is probable many great persons coming to Damascus on this occasion, have been charmed with the delightful situation of the place, and been induced to come and settle here. There have been also many great men banished to Damascus; and they mention an instance of gratitude in one of them, who used to say, he was very much obliged to his sultan, for laying him under a necessity of living in such a paradise.

I spent my time very agreeably at Damascus, passing my leisure hours in the coffee houses, and commonly taking my repast in them, having a person with me, who had been educated twelve years in the propaganda fide at Rome; and as I mixed more with the people of the country of middle rank, so I had a better opportunity of observing their humours and customs, than in any other place. Some adventures, however, befel me whilst I was there; the convent had recommended one of the capicul janizaries to go with me in the excursions I made abroad, and when I



came to pay him, he demanded an exorbitant price, and took it very ill that I did not immediately comply with his request : He talked very high, and said it was in his power to embroil me, so as to raise a considerable sum of money on me, even to the amount of thirty purses; so that I found it convenient to satisfy him; a Christian, who afterwards accompanied me, said, he thought he deserved as much as the janizary. But the most extraordinary affair related to the secretary of the pasha: I had procured letters to the pasha to do me what service he could in relation to my designed expedition to Palmyra, and I talked of going to him myself; but the monks who were well acquainted with his secretary, advised me to talk with him. He told me, I could not go to the pasha without making considerable presents of cloth, both to him and his Kiaia, which, together with the officer's fees, would amount to about fifty dollars: He said, he would do all the business without any trouble to me, and that I had nothing to do but to put the money into his hands; and he accordingly procured my letters: But when I mentioned the affair to some friends, they told me I might be assured that he had kept the money himself. Accordingly, I employed one to enquire, who found that he had paid but a very small sum to the officers of the pasha for their fees; and I was informed that my letters would have procured whatever I wanted without any presents, which I had determined not to make, unless I had judged that there was an absolute necessity for it, in order to facilitate an affair of such an importance as the journey to Palmyra. For if presents are given in one place, it is known as one travels on, and then they are expected every where; which would be so great an expence, that, after I left Ægypt, I was determined to make none: But as this affair had happened, it might have been of bad consequence to have moved in it at Damascus, so I took no further notice of it; but accidentally mentioning the story to our worthy consul at Tripoli, who knew the man; he told me that he would make him refund the money, and accordingly wrote to him, that if in a certain time, he did not return it, he would acquaint the pasha himself, who was his friend, with the whole affair. In answer to the consul, he made it appear that he had disbursed twenty dollars, and returned the rest, which the consul afterwards remitted to me to Ægypt.

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## C H A P. IX.

### Of some places to the south of DAMASCUS.

**I**Went about a day's journey south of Damascus, in the road to Jerusalem. We passed over a stream that comes from the rivers; and going two miles south of the city, came to the village of Elkoddam [The footstep] so called, as they say, from the resemblance of the footstep of Mahomet, which I saw on the mosque. This is the place to which, they say, he came, and seeing the delightful situation of Damascus, immediately returned



turned back, leaving this print of his foot, saying there was but one paradise for man: If they believe this, they seem to pay very little regard to the place, it being a very indifferent mosque, with nothing ornamental about it; though I saw some common people kiss the footstep, and say their prayers before it. A mile and a half further we passed through Dereia, where there is a mosque, which, they say, was formerly the church of a convent; there are several sepulchres about this place, and the country is improved with vineyards. We passed over a stream, and soon after over two others, which must all come from the rivers of Damascus: Further to the left is Lathrotick and Senaia; near the latter we reposed by a rivulet. We went on three miles, and passed by Junie on a hill to the right, and going over a fine stream, we saw on the right a rising ground, on which there are large stones that appear like ruins: We ascended a hill to the left, on which there is a poor village called Deirout-Caucab; near the top of the hill there is a long narrow grot called Megara Mar Baulos [The grot of St. Paul] where, they say, he lay hid the first day after his escape from Damascus, that he might not be found by those who might pursue him: The Christians sometimes come to this grot, and stay two or three days at it out of devotion. We went half a mile along by the stream, and then half a mile further to a village called Artoudè: On the other side of the low hills to the south is a fine plain called Zaal Artoude; we saw in the middle of it Kane Sheik, at a place called Saffa, where they lay the first night from Damascus in the road to Jerusalem and Mecca, resting the second night at Kane Jefer-Jacob, on the east side of the river Jordan, to which I went from Tiberias. To the left of Kane Sheik there is a large village called Derhalich; we stayed all night at Artoude, and as we were under some apprehensions, with regard to our safety, it was thought proper I should take on me the character of a physician; a Greek catholic, who was with me, understanding something of that profession, I was received in an open mocot in a yard, where the master of the house laid a carpet for me; I found we were much respected; and a woman who wanted advice for her child brought corn for our beasts.

The next day we went two miles to the south west, and came over against Calana, which is two miles further west, being opposite to that valley, which is between the two ridges of hills that run to the north, one being called Seleiah, which is next to Damascus, the other extends from Jebel Sheik, and is here called Rabusieh; there is a third which runs by Baalbeck. We went over a desert uneven country without water, and in about three hours and a half came to the village of Betimie, on the side of a hill over a vale, in which there is a rivulet of the same name: Here we reposed in a very pleasant place under shady walnut trees; I saw some pieces of columns about the mosque. We went on and passed over the rivulet Moidebherane, and in half an hour came to Kepherrhoua; beyond this place, on the east side of a high mountain, near the foot of it, is a small ruin called the sepulchre of Nimrod, of which there are very little remains. It is a building about fifteen feet square, of very ancient architecture, something like the temple of Fege, which I shall have occasion to mention; the basement of it is plain, with a step all round;  
it



it is probable the tomb was built on this basement, which I saw was solid, and might be in the manner of the sepulchre of Absalom: In the village near it there are the remains of a very magnificent building; one side of it to the south, which was perfect, measured fifty feet, and the other side that was ruinous as much, and might have extended farther; it was adorned with pilasters; I saw two of them at each corner, on a basement round the building, above which very little remains, but enough to shew that the wall was two feet eight inches thick, and that the stones were of the same thickness. I saw in the houses near this place, some very good Ionic capitals, so that doubtless this building was of that order: They call it the castle of Nimrod, and it is possible, that great hunter <sup>m</sup> might be worshipped as a God, and that this might be a temple built to him. They have a proverb in Damascus, and the country about it, "As active as Nimrod:" And as the scripture <sup>n</sup> mentions Babel, Erech, Accad, and Calneh, as the beginning of his kingdom; the last may possibly be Chalybon, the capital of Chalybonitis, bounding on the Palmyrene, which is not above three days journey north of Damascus.

The mountain over this place is called Jebel Sheik [The chief mountain;] it was antiently called Panias and Hermon, as observed before; it is the highest mountain in this country, and is always covered with snow. The river Jordan rises at the foot of this hill at seven or eight leagues distance from this place, as they informed me, though, I believe, it is not so far off. The way from Damascus to Jerusalem is through a plain, as far as the hills which are to the east of Jordan. Liquorice grows naturally in this plain, as fern does with us, and they carry the wood to Damascus for fuel, and the root serves to make their rinfrescoes; when it comes up green, the wild boars feed on it, which gives such a flavour to the flesh, that in that season it is not to be eaten. As we were leaving this village, the sheik of it called to my man to know where we had been, and whither we were going; we satisfied his curiosity, and went on towards the high road from Damascus to Jerusalem: We saw at a distance, to the south east, Kane Sheik before mentioned, to which we directed our course, and beyond it the hill Jebel Strata, which had a building on it; and among the hills to the east I saw one called Jebel-makerat, which has a tower on it; I observed another called Jebel Kifney to the east of the Kane, and Jebel Houran in a line with Caucab. We lay at Kane Sheik. The houses of the village, which are built round the inside of the Kane, are made of hurdles, covered with clay, and their fuel was dried cow dung. The people of the pasha came to this Kane, and the next morning seized on the horse of a man whom I took with me from a village near Damascus, as they wanted it for their own use; which is no uncommon thing, but they restore the beasts when they have no further occasion for them.

We returned by Caucab, passing for some time by a rivulet called Lanage, which is divided into several streams; it was a very hot day, but we went two hours and a half to a garden near Mezi. The easterns themselves complained of the excessive heat of the sun, and I found afterwards, that all my side which was next to the sun peeled, but without any inconvenience. In this garden we dined under the shady trees by the rivulet that runs through it; for here the Mezoui divides into

<sup>m</sup> Gen. x. 9.

<sup>n</sup> Gen. x. 10.



## OBSERVATIONS

Several streams: This place is about an hour south west of Damascus, and the village Kepher-Sely is in the middle between them. We passed on by Rabouy, near which place I saw the Mezoui come from under ground; we went to the division of the waters, and so along by the river. I observed, that where the Toura divides from the Barrady, there is an artificial cascade about six feet high, made by raising the bed of the river, in order to turn the water into the channel of the Toura on the side of the hill. We came to Dummar where we lay, and were well received in the house allotted for travellers, where they had made provisions for any passengers that might come.

The next day we went about an hour on the north side of the river to Elkamy; a little below it a stream goes out of the Barrady, which, I suppose, is the Jesid. This village is pleasantly situated on the side of a hill, on which, and on the river under it are beautiful plantations of trees; to the south west of it there is a village called Ishdaidy. We crossed the plain, and came again to the Barrady at the pleasant village of Eshtafy, which is in the middle of a wood over the river, and has a stream brought through it from above; I discovered the aqueduct cut through the rock in the side of the hill, being the same that goes towards Tadmor, which I shall have occasion to mention. Higher up the river is a village called Pessima; we stayed till the evening at Eshtafy, and returned by Dummar to Damascus.

## CHAP. X.

## Of the places to the north west of DAMASCUS.

**I** Made an excursion to the north west of Damascus to see some remarkable places that way: About two miles north of the city is a village called Jobar, where there is a synagogue like an old Greek church, as they relate it formerly was: On the spot, which is now the middle of the synagogue, they say, Elijah anointed Hazael king over Syria, as he was commanded by God<sup>o</sup>. In three apartments of the synagogue there are thirty six copies of the law, excellently well written on parchment rolls, each of them having a round wooden case to put them in; and tho' they seem to make little account of them, yet it has been mentioned that the law was preserved here when Titus destroyed the temple. From one of these rooms there is a descent to a small grot, in which there is a hole like a window, where, they say, Elijah was fed by the raven; but that miracle was wrought near the river Jordan<sup>p</sup>.

Berze.

We went on, and passed over the stream Jesid, and about two miles beyond Jobar, a little before the entrance to a village called Berze, we came to a rising ground at the foot of the mountain, where, they say, Abraham overtook the four kings, when he delivered Lot; and according to tradition they are buried in that rising ground. The scripture says, "He pursued them unto Hobah which is on the left hand of Damascus<sup>q</sup>;"

<sup>o</sup> 1 Kings xix. 15.<sup>p</sup> 1 Kings xvii. 3.<sup>q</sup> Gen. xiv. 14, 15.



and if this tradition be true, Jobar above mentioned might be that place, at least the country belonging to it might extend so far: This Jobar, which may be a corruption of Hoba, seems also to be Choba, mentioned by St. Jerom; the inhabitants of which were Jews, who believed in Christ, but observed the law; and, he says, they were called Hebionites from the heresiarch, who might have his name from this place; this is the more probable, as the Jews might resort thither on account of this part of Elijah's history. I observed, that the corn here was plucked up by the roots, according to the antient usage, which is retained also in the upper Ægypt: A custom which is often alluded to in holy scripture.

Beyond the place where Abraham is said to have overtaken the four kings, on the west side of the village of Bezzè, at the foot of the mountain, there is a mosque built before a cleft in the rock, into which one can enter: It is commonly said, that Abraham returned thanks here for his victory: But the Mahometans have a story that Abraham's mother flying from the idolatry of Nimrod, was delivered of Abraham in this cleft.

There is a way which goes along the plain for about four leagues to the north, and then turns up the mountain to the north west; and at the end of three leagues there is a village called Malouca, built on the side of a steep high hill, over a narrow valley; opposite to it, on the side of the other hill, is the Greek convent of saint Thecla; it is a large grott <sup>Saint Thecla,</sup> open to the south, in which they have built a small chapel; and at the east end of the grott there is another, in which the place is shewn where St. Thecla suffered martyrdom: She was the disciple of St. Paul, according to the legends, and fled to this place from her infidel father: her picture is in the niche where, they say, her body lies. There is a Greek inscription on it, signifying, that she was the first martyr of her sex, and cotemporary with the apostles. At one corner of the grott there is a basin, which receives a clear water that drops from the rock; and, they say, that it is miraculous both in its source and effects; on each side of the mountain, at the end of this vale, there is a narrow opening in the rock, by which there are two passages up to the top of the hill, a small rivulet runs through the northern one, which rises on the mountain. From this source a channel is cut into the side of the perpendicular rock, which, without doubt, was designed to carry the water to the convent, and to the higher parts of the town. Near the entrance into the other passage, between the mountain, there is a plentiful spring that flows out of a grott, to which there is a narrow passage; they say, it rises in five springs; and have some history concerning it, that relates to saint Thecla's flying to it to hide herself; at which time, they say, a fountain rose there. On the top of the mountain, between these two passages, is the convent of saint Sergius; it is ill built and uninhabited, but there is a tolerable church belonging to it: In the perpendicular parts

\* From this place there is a road to the west between the hills to Sidonaia; it goes by a stream called Marabah; about a mile in between the hills there is a village of that name; the road then turns south, and goes near Shirneh to the left, and afterwards through the large village of Tehl; the road is in a narrow plea-

sant valley, that has a stream running through it, and is planted with poplars; and about two miles further there is a village called Mineh; beyond this the village of Telfitch is to the left, and Narrah to the right, Sidonaia being about four miles to the north of Mineh.



of the rock before mentioned, where there are several sepulchres for single bodies in a very particular manner ; a semicircular niche being cut into the rock, and the bottom of it hollowed into a sort of a grave to receive a body ; these are in several stories one over another : There seem also to be some grotts cut into the cliffs, that are now inaccessible ; and on the top of the mountain, about the convent of saint Sergius, there are a great number of fine square grottos cut out of the rock, in many of them there are broad solid seats, like sofas, cut out at the further end ; they have also several niches in them, as if they were designed for domestic uses ; others, which are level, and about six feet high, have holes cut in the rock round the side of the room at the ceiling, as if horses were to be tied to them. I saw one cut out very regularly with a well in it, about ten feet deep, which had channels to it from all the parts of the grot ; so that I concluded the use of it was to make wine : I found several others cut in the same form in a rough manner, which are now actually used as wine vats. It is difficult to say what was the original use of these grots, which are cut all down the gentle descent of the mountain westward to a sort of a vale which is between two summits of the mountain ; the situation does not seem proper for any city ; and I should rather think it was formerly a town of stone-cutters, who might supply some neighbouring cities with this fine stone, and in cutting it might form these grots ; and as I observed in relation to the grottos about Jerusalem, they were made so, as that the stone which they took out, might be of use for building ; these grottos indeed might be inhabited both by the workers in stone, and by those people to whom the vineyards and lands belonged. In the town of Malouca there are two churches, one of the Greeks, the other of the Roman Greeks, there being several here of that communion : There is only one monk in the convent, who lives in a cell built below the grot. After the feast of Holy Cross, the Greeks from Damascus come out to this convent, and to that of saint Moses, some leagues to the north, and likewise to Sidonaia, and spend a fortnight or three weeks in a sort of religious revelling\*. Making an excursion to S. Thecla from Sidonaia, we dined at Touaney, in a house appointed for the entertainment of strangers, there being four of them, who take it in their turns, the people of the village supplying them with provisions in an equal proportion. Here we saw the horses of a party of about forty Arabs, who were encamped not far off ; they go about to take tribute of the villages under their protection, which may be about ten, and a man sent with any one by the sheik of these villages, is a protection against them : These Arabs were of Arabia Felix, the Amadei being of Arabia Petraea : The Janizary seemed to be much afraid, talked often of the heat of the weather, and would not move until he knew they were gone, and which way they went. In the plain on the left, near the entrance into the vale towards saint Thecla, there is a village called Einatirieh, which some years past was inhabited by Christians, who on a discontent turned Mahometans ; some say, because the bishop refused to permit

\* Sidonaia is about four leagues from saint Thecia ; the first place in the road is Touaney ; the road then goes to the left of Mohalick, and passes through Akouba, from which we saw on the hills to the right the convent of saint

Joseph ; near it there is a village called Kaukout ; and at a little distance from Sidonaia, is the village of Bodau to the right, and Hafier to the left.



them to eat milk in Lent; and others, because he would not suffer an excommunicated body to be buried: To the right, further to the south, is Jobaidin. From saint Thecla we went southward again in a plain between two chains of mountains; about two leagues from it, we passed by the ruined convent of St. Joseph on the mountains to the west; and about four leagues from that convent, we arrived at a village called Marah, where there is a Greek parochial church of the Roman communion, and a Greek convent, which had in it only one lay brother, who lives there to entertain those who come to see a chapel, which is about two miles to the east, near the top of the mountain; it is built, as they say, at the grot of Elifha, where Elijah came to anoint him to be his successor, as he was commanded by God, when he ordered him to go towards the wilderness of Damascus<sup>t</sup>; and on the outside of it there was a passage, which is now stopped up, that led to some other grot, the entrance to which I was also shewn. The Greeks pretend, that it is the place where the prophet was anointed, and that it is dangerous to go to it; which seems to be a piece of policy to hinder the Mahometans from taking possession of the place, and turning it into a mosque; it commands a fine view of the whole plain of Damascus, and of the city itself, and in that respect is a very delightful retirement.

From this place we went about a league to the west to Sydonaia, a village situated on the south part of a rocky hill, on the top of which there is a famous Greek nunnery, founded by the emperor Justinian; who endowed it with lands that brought in a considerable revenue, for which they now pay rent to the grand signor; he also gave the convent three hundred Georgian slaves for vassals; whose descendants are the people of the village, and are of the Roman Greek church: The convent has the appearance of a castle, with high walls round it; the buildings within are irregular; towards the bottom of the hill there is a building where strangers are lodged; the church remains according to the old model, though it has been ruined and repaired; it consists of five naves, divided by four rows of pillars, and has a portico before it: Behind the high altar they have what they call a miraculous picture of the virgin Mary, which, they say, was painted by St. Luke, but it is not to be seen. The convent is governed by an abbess, whose office continues during life; she is put in by the patriarch, and nominates the nuns who are about twenty in number; these nunneries are more like hospitals than convents, the members of them being mostly old women, and are employed in working, especially in the managing of silk worms; and the abbess shewed me her hands, and observed to me, that they were callous with work; she eat with us both above in the convent, and below in the apartment for strangers; the women seldom take the vow in less than seven years, and often remain many years at liberty; they may see and converse with men, and go any where even to distant places with leave. A great part of the revenue of the convent arises from their vineyards, which produce an excellent strong red wine: They have two chaplains to the convent, one is a monk, who lives in the convent, the other is married, and resides in the town. Near the town there is a small building called the convent of St. George, a

<sup>t</sup> 1 Kings xix. 15, 16, 19.



Roman Greek priest belongs to it, who lives in the town; and south of it is the ruined convent of St. Christopher, to which there is a good church; and there are seven or eight more ruined churches and chapels here. Those of St. John, St. Saba, and St. Barbara, on the north side, have three naves, with an altar at the end of each after the Syrian style; and I saw in them several Doric capitals, and remains of fresco paintings; near them is the chapel of the transfiguration; and in two little grotts, on the side of the hill, are altars to faint Thecla and faint Eleazer: To the east are the small chapels of faint Sergius and faint Christopher, and likewise an entire chapel of faint Peter and faint Paul, which appears to be a building of great antiquity; it is a very solid work, and is thirty-two feet six inches square; there is an ascent all round on the outside of three steps; the cornish, door case, and a sort of a basement above the steps, are proofs that the architecture is antient, it may be, before Christ; within, it is in form of a Greek cross, and there is a stair case to the top of it. There is a Roman Greek church here, called faint Sophia, in which are two rows of slender pillars with Corinthian capitals, which seem to have belonged to some antient building on that spot; adjoining to it there is a long chapel, now in ruins, dedicated to faint Elias, in which there are remains of several fresco paintings. On the high mountain to the north was the convent of faint Thomas; the church, which is entire, very much resembles in its architecture the beautiful church of Abel, but is rather plainer; the convent, which was built of large hewn stone, is entirely destroyed: There are several spacious grotts near it, particularly an extraordinary one, called the grot of the council; and from the manner of it one may conjecture, that it might have served as a chapter-house, and also as a library for their church-books, and other manuscripts; it is fifty-five feet long, twenty broad, and ten high; there are two seats and a shelf round the grotto, and four square pillars in the room; there is likewise an apartment at the further end, and on each side; and all is cut out of the rock. About two hours to the north, on the very highest summit of the mountains, is the convent of faint Serphent (Sergius) the way to it is somewhat difficult and dangerous; they say the church is of the same kind of building as that of faint Thomas; the convent is inhabited only by one monk. These two convents, as well as the nunnery, are said to have been built by Justinian. On the north side of the hill, under the convent of Sidonaia, there is a sepulchral grot about twenty-two feet square; over the front of it there are three niches with semicircular tops, and a scollop-shell cut in the arch; the cornishes of them are supported by two round Corinthian pillars; in each of the niches are two statues of a man and woman in alto-relievo, the heads of which are broke off; the drapery of them is very fine; those on the right seemed to be women, and the other to be men; the drapery of the former coming down to the foot; but the latter only within eight inches of it; under each of them there is an imperfect Greek inscription containing the name of the man and woman.



## C H A P. XI.

Of the river FEGE, of ABANA and PHARPHAR, and of the aqueducts to PALMYRA.

FROM Sidonaia we travelled south to Meneh before mentioned<sup>u</sup>, and then turned to the west, having high rocky mountains on the right, which are almost perpendicular, in which, at a considerable height, I saw a sepulchral monument that seemed to be very antient; a view of it may be seen at G, in the twenty-second plate, being a niche and a sort of grave cut into the rock, but not in the middle of it; the pilasters on each side support an angular pediment; the capitals are of the most antient Dorick order; it has also seven steps cut in the rock before it. We passed by Dradge on the left, and Halboue on a hill to the right, and crossed a rivulet of the same name: We then ascended a hill, and crossed the road that goes from Dummar to Fege, and descended into a bottom, where there are several springs of bad water, which have no outlet, and make a sort of a morass called the Dog-waters: On the right I observed several grottos in the mountains, and went to one of them represented at H, in the twenty-second plate; on each side of the door-place there are rough unfinished pillars cut in the rock, which support a pediment, and over the door there is a relief of a spread eagle. About a mile further we turned to the north, and came to the Barrady, and going about two miles, on the east side of it, we arrived at the source of the Fege, having gone in all about four miles to the south, six to the west, and two to the north.

The river Fege comes in a large clear stream from under the mountain thro' an arch about twenty feet wide, as represented at I, in the twenty-second plate. Twenty feet to the west of it there is a niche about fifteen feet high, which was probably designed for a colossal statue; about eight feet west of this, there is a very antient temple K, which is on a level with the river, and almost entire. To make this regular, it is probable there was such another temple, or at least a niche on the other side, and there is a temple L in the middle, on an eminence over the river, which is almost entire, between which and the river there is a narrow passage about sixteen feet above the current: The temple on the side of the river seems to be of the greatest antiquity, and was probably built before the orders were invented; a plan of it may be seen at M. The stones are of the same thickness as the walls, and the pilasters have no capitals; there is a cornice below that ranges round, which might belong to a basement; within at the further end are two oblong square niches like those in the front; the stream now washes the side of the temple, which probably was dedicated to the deity of the river, and some religious rites might be performed by going out of it by the door that leads to the river side.

<sup>u</sup> See note r. pag. 131.



The other temple is a plain building much ruined; it seems to have had a portico before it; the plan and view may be seen at N. In the front on each side, about ten feet from the ground, there is a sort of pedestal, setting out of the wall as if designed for statues; this temple seems to have been built long after the other. They have a notion that this river Fege comes from the Euphrates under ground; the Arabic name of that river is Fara; and if they were formerly of such an opinion, it might be a reason for their calling this river Pharphar; and if this was the Pharphar, the Barrady might be the Abanah. These waters, when united, run between the high mountains in a very narrow vale for about two leagues; on the north side there is a narrow strip of ground at the foot of the mountain, and a little below the temple, the pleasant village of Fege is situated: This narrow spot is improved with gardens, orchards and plantations, which make it a very delightful place; to which the Damascenes often retire, and spend the day in summer.

Aqueduct.

Near the river, about a mile from the rise of the Fege, I discovered an aqueduct on the side of the hill cut through the rock, it is about two feet broad, and four or five feet high; the top of it is cut archwise; I traced it for about four miles, most part of it is from twenty to forty feet above the river; in some parts where the mountain is perpendicular, the upper part of it is open in front like a gallery, and in other parts, where there are hollows in the mountain, it is an open channel two feet wide, and from two to eight feet high; I went into it from several of the hollow parts of the mountain; where I first discovered it, there is a channel cut down to it through the mountain about one foot six inches wide, and two high; I went about three quarters of the way up these hills, and by what I could discern, the water of a mountain torrent was stopped about that place, and diverted into this channel; and I found a large channel above it. In one part of the mountain, where the aqueduct is cut through the rock, there is a perpendicular cliff over the river, where there is now a foot way through the aqueduct for half a mile. They say this aqueduct is carried round the side of the mountain to the country about Caraw, which is a town in the way to Aleppo, about two days journey from Tadmor, though I should be inclined to think it was carried along to the end of the mountain Antilibanon near Haffeah, as I was afterwards informed it was, where it might be conveyed from the side of the mountain to a high ground that extends to Palmyra; and there is great reason to think this, as it is a very dry country, where they have hardly any other supply but from the rain water.

Though I saw nothing of the aqueduct till within a mile of Fege, where there is an entrance into it, as from the hollow parts of the mountain, yet it is very probable that this aqueduct was constantly supplied from the Fege, which might be by an open channel that may have been filled up; but it was doubtless supplied also by those channels down the mountains from the rain water, and by the melting of the snow, and when there was plenty of water, it might be let out from the aqueduct into cisterns, at the several villages, for the use of the country when the rain water failed; and at Haffeah abovementioned, about seven leagues south east of Hems, I saw a ruined work, like a large pond or cistern, sunk a considerable way down in the rock, and walled round.









PLANS and VIEWS of ANCIENT TEMPLES and MONUMENTS.



A little below the part of the aqueduct which is nearest to Fege, there is a fine water, called the green spring; whether it was ever conveyed by this aqueduct, or by another to Damascus, for a supply of wholesome water, and so might possibly be the Abanah, is difficult to determine; it is certain this water is now conveyed in a channel to water the lower gardens, and some letters remain of a Greek inscription cut over it in the rock.

As to the great aqueduct, there is a tradition, that it was made by Solomon, which, if it were well grounded, would confirm the opinion, that Tadmor was first built by him; for the Scripture says, that he built Tadmor in the wilderness: They have also another tradition, that the aqueduct was made or improved by a woman, which may be owing to some improvements that might be made by Zenobia, the famous queen of Palmyra.

## C H A P. XII.

From DAMASCUS to HEMS, the antient EMESA.

THE journey from Damascus to Aleppo is performed in eleven days with a caravan, which is generally numerous, in order to be secure against the Arabs, of whom there is great danger, especially for the first part of the way, as far as Hems; they do not take the road of the Itinerary from Damascus to Emesa, which crossed the mountains to the north west, and went by Heliopolis or Baalbeck, and Laodicea ad Libanum; but they go to the east of the mountains, and come into the antient road towards Laodicea, where the two roads in the Tables also met.

On the fifteenth of July I set out from Damascus for Aleppo, having hired a young janizary to go with me; I paid sixty medines to a janizary at going out of the gate; their demands on Franks being arbitrary. We went two leagues to a large village called Touma, where I could get no lodging, but was obliged to lie on the bulk of a shop; I observed, that there were many vineyards about this place, which they watch from a high floor fixed on four poles, to which they ascend by a ladder. On the sixteenth we went along the plain to the north east; I saw a spring encompassed with walls like those near Tyre, that the water might be conveyed to some high ground. A little further there is an aqueduct from the western hills of a particular kind, which is much used in all these countries; the channel is about ten feet under ground; and there are holes down to it, at the distance of about fifty yards, with a great heap of earth round them; so that the channel seems to have been made, and the earth brought up by these holes; and, without doubt, they descended by them to clean or repair it: This ground, I suppose, is higher than some other parts on which the aqueduct is carried; it is probable that this channel conveyed water to several villages from the great aqueduct brought from Fege; for I saw that it extended a great way.



I here first saw the hills a considerable way off to the east, no hills appearing that way from the parts about Damascus.

In about three hours from Touma we came to the hills called Outala-Saphire, which extend into the middle of this great plain; at the foot of them there is a ruined kane called Adra, from a village near it: This probably was Admederin of the Tables, placed twenty five miles from Damascus, though this place does not seem to be more than fifteen miles; in about two hours and a half we passed over the hills: Here the most eastern ridge of hills, which runs west of Damascus seems to end; there is but a small descent to the northern part of the plain, and we came in about an hour to Kteiphe. I saw a salt lake on the east side of the plain called Moia-Bechr [The salt water]; for the soil being salt, the water evaporates in summer, and leaves a cake of salt on the earth, but as this salt is not wholesom they are supplied from Tadmor. This may be the vale of salt, in which, it is said, David got him a name when he returned from smiting the Syrians <sup>x</sup>, though the valley of salt near Tadmor seems to be the more probable place; the kingdom of David and Solomon extending, without doubt, as far as Tadmor, which is mentioned to be built by the latter <sup>y</sup>.

Kteiphe <sup>z</sup> may be Adarifi of the Tables, placed ten miles from Admederin; it is a pleasant village, encompassed with flight walls to keep out the Arabs; it is the last place in the road under the pasha of Damascus: We stayed here in a very fine kane, which has a portico round it, in which there is a sofa raised above the court for travellers to repose on, and the stables are within it. The Arabs came and asked if there was not a Frank in the caravan, and demanded a kaphar, which they said would be due to them the next day; they seemed likewise to threaten to take me out of the caravan if I did not pay it; I was told that it was not usual to pay a kaphar in caravans, and the conductors of it seeming to take part with me, I treated them with coffee, made them my friends, and refused to pay any thing.

On the seventeenth we travelled an hour to some hills, and went up by a gentle ascent, passing by a ruined kane on the top of the hills, and a village called Juhina to the left at some distance on the side of a hill; these hills were improved with vineyards, and may be the end of the second ridge of hills, which extend northward from Jebel Sheik. We descended into a well cultivated plain about three miles wide, and passed near a village on a hill to the right, from which the women brought eggs, raisins, bread, curds, cheese, and other provisions to sell to the caravan; in about two hours we came to a hill, on which there is a ruined square castle; on the other side of it we arrived at the village Nephte; at the foot of the hill on which it stands there is a fine kane and mosque, where we stayed all night.

On the eighteenth we proceeded on our journey, and after a while perceived four Arabs (being the same who had threatened me) riding at some distance before us; on which those who were foremost stopped

<sup>x</sup> 2 Sam. viii. 13.

<sup>y</sup> 2 Chron. viii. 4. This is generally thought to be the famous Tadmor, or Palmyra, especially as it is mentioned with Hamath, which seems to be the country of Hamah.

<sup>z</sup> This is Coteifa, in the account of the journey from Aleppo to Damascus, in which it is said that the kane was built by Sinan Pasha, but I heard nothing that travellers were supplied with provisions gratis.



that we might make a closer body, and two or three of the caravan went before to observe them, that they might not surprise us; it was said, that they had an intention to plunder the caravan, and that there were more of their company near, but in a little time they left us, and we saw no more of them. About half a league from Nephte is Heboud, which I did not see; I was told, that antiently it was called Ben-fila, and that there are ruins of a large church there. Having travelled two hours, we came to some hills that cross the plain, on which there is a low watch tower; these seem to be the end of a ridge of hills between the second and third chain of mountains before mentioned; for afterwards we had to the west the high mountains, which are east of the plain of Baalbeck. About an hour beyond these hills is the village of Caraw, probably Ocurura of the Tables, placed fifteen miles from Adarin, which ought to be corrected to thirty five; it is finely situated on a hill, on which there seemed to have been a camp: I was told, that it was called Carinthia when the Franks had possession of it. I saw in the wall some niches with angular pediments over them, which might be the remains of a church. To the north east is a hill with a watch tower on it, so that probably those towers extended to Palmyra; and I was informed, that a league west of Caraw there was a convent called Der-mar-Jacob, which is now entirely ruined; there were two or three Christians at Caraw who came to see me: We stayed here till night.

On the nineteenth we kept close together, being under some apprehensions of the Arabs; we went two hours along the plain, and passed by a hill with a watch-tower on it; our way afterwards was between low hills, and we came to a spring, where we expected to see the Arabs, as it was a place frequented by them; we passed by a mosque, and two or three houses called Bes: I saw here a plain coffin of polished marble, without any ornaments on it. We went about two hours and a half thro' the desert plain to Haffeiah, computed to be eight hours from Caraw, though I think it is not so much: When I was about half way between these two places, I saw a hill directly to the east, which I conjectured might be between twenty and thirty miles off; and they told me, that Tadmor lay a little way behind it. I had designed to have gone to that place from Haffeiah, but I found that it would have been a very dangerous undertaking, and the aga of Haffeiah, to whom I had letters, was not there. Haffeiah is situated on the edge of a plain, which is higher than the country to the south: This plain extends away to Tadmor, or Palmyra, and is probably a part of the desert of Palmyra. I was informed by an understanding Turk at Caraw, that the aqueduct does not come to that place, but that it passed near Haffeiah, where, he said, there were some signs of it; he also informed me, that they have an opinion among them, that Haffeiah was no old place, and probably it was never a place of any consequence; so that the principal design of the aqueduct seems to have been to water the high country towards Palmyra. He told me, that the water was brought from Raboua, which is the place where the waters of the Barrady are divided; and when I mentioned Fege to him, he informed me that one branch of the aqueduct came from that river. At Haffeiah they have now only some bad water in a pond; it is a miserable place, there being only the governor's house in it, a mosque, and two or three houses enclosed



closed within a wall adjoining to the kane, and a few other houses built in a hollow ground, which seems to have been the basin of a pond or cistern for receiving water from the aqueduct. We stayed all day in the kane, but lay abroad; this place and Caraw are subject to the same aga, independent of a pasha: It is possible Haffeiah might be Deleda of the Tables, fifteen miles from Ocurura, and ten from Laodicea, as it agrees very well with that situation.

On the twentieth we travelled westward in the plain, and about three hours from Haffeiah, went by an inhabited kane<sup>a</sup>, where the people brought provisions to sell to the caravan; about a league further the plain of Baalbeck opened to us; I saw in it, at a distance, some wood, which, they told me, were the gardens of a village called Ras, which might be Conna of the Itinerary, tho' that seems to be rather at too great a distance, if the Itinerary is right.

They say the river Afe (the old Orontes) rises about twenty miles north of Baalbeck, and runs, I suppose, as near by the north east corner of mount Libanon, a little further to the north west, where it makes a large lake called also Afe, and I conjectured it might be about three miles broad and eight long, and extends northwards towards Hems. There is no mention of this lake in antient authors; so that probably it has been made like the lake of Mantoua in later times, by some stoppage of the water of the Orontes. Some say, that the Afe is also called Makloub. In this part I saw two little hills on the east side of the lake, and one on the Afe, between the lake and Hems, and several others along the river to the north. The natives seem to have retained the very antient name of this river, which it probably had before it was called the Orontes, which name might be given it by the Greeks; for Sozomen<sup>b</sup> speaks of Apamea as on the river Axius. And that it may not be thought a new name in history, it must be observed that Vaillant<sup>c</sup> in his history of Syria, has a medal of Alexander Balas, king of Syria, with the legend relating to Apamea on the Axius, ΑΠΑΜΕΩΝ ΤΩΝ ΠΡΟΣ ΤΩ ΑΞΙΩ. The river Mafyas, now called the Yarmuc, which fell into the Orontes near Apamea, rises to the north between the hills, that are west of old Reah, which I shall have occasion to mention.

Here, I suppose, we came into upper Syria from Cœlesyria, and into that part of it called Laodicene, from Laodicea ad Libanum or Laodicea Cabiosa, which probably was on the west side of the Orontes near the foot of Libanus, and was a Roman colony. The country from this place to Chalcis called by the Franks Old Aleppo, had the name of the plains of Marfyas, doubtless from the river already mentioned. Having travelled westward from Haffeiah we here turned to the north, and, after some time, arrived at Hems.

<sup>a</sup> In the account of the journey to Damascus, it is called Shemfi.

<sup>b</sup> Sozomeni Hist. vii. 15.

<sup>c</sup> Vaillant Histor. Syr. pag. 261.



## C H A P. XIII.

## Of HEMS, HAMAH, and MARRAH.

**H**EMS is the antient Emefa<sup>a</sup>, mentioned in the Tables as twenty miles from Laodicea, and by the Itinerary as eighteen; it stands on a fine plain, and is watered by a rivulet or small canal, brought to it from the Afe. The walls of the city are about three miles in circumference, and probably were made about the year one thousand and ninety eight, when the Christians had possession of it, during the time of the Holy war; for they are built like those of Cæsarea on the sea, which were made by Lewis the ninth of France; except that there seemed to have been a terrace round on the outside of the walls, defended by a parapet wall, on the outside of which is the fossée; it appears that there has been a rampart made round it since that time, which was faced with stone, probably after Saladin had taken it from the Christians in one thousand one hundred eighty seven, or it may be on the invention of cannon: The Tartars took it from the Saracens in one thousand two hundred and fifty eight; the city afterwards came into the hands of the Mamalukes; and the Turks took it from them<sup>c</sup>. During the time that it was in the hands of the Europeans, it was destroyed by an earthquake, which happened in one thousand one hundred fifty seven, when several other cities underwent the same fate. The present town takes up only about a quarter of the space contained within the walls, being the north west quarter; the buildings are very indifferent; they are under the covert of a large ruined castle, which is to the south of the present town; it is built on a high round mount, encompassed with a fossée about twenty feet deep and thirty paces broad, over which there is a bridge of several arches; it is built so high that it rises a considerable way up the side of the hill; the top of the hill is near half a mile in circumference, and of an irregular figure of ten sides; the whole mount is faced with stone. The eastern historians say, that Hippocrates resided here, and went often from this city to Damascus: And the ecclesiastical writers relate that saint John Baptist's head was found here in the time of the emperor Theodosius. The emperor Elagabalus was of this city, in which there was a famous temple dedicated to the sun, which was worshipped here under the title of Elagabalus, from which this emperor had his name. It is said the emperor Aurelian defeated Zenobia near this city, and afterwards built some temples in it. About the town there are several pieces of pillars and capitals, and the remains of the antient gate to the north, which, from the basement that ranges round, I conclude was adorned with pilasters.

About a furlong to the west of the town, there is a curious piece of antiquity; a plan and view of it may be seen at O. O. in the twenty second plate; it is a building about forty feet square without, and thirty within; the walls are built of brick after the Roman manner,

<sup>a</sup> The people of this country seem to be called Emisani by Pliny, Nat. Hist. viii. 23. and so also by Strabo, lib. xvi. p. 735.

<sup>c</sup> Bibliotheque Orientale d'Herbelot, under Hems.



which are about an inch thick, and the mortar between them is of the same thickness: The casing of the building is very extraordinary, consisting of rows of stone four inches square, set diagonally, one row being white stone, and another black alternately. There are two stories of architecture, consisting of five pilasters on each side, which are built of small white hewn stone, the lower story is Doric, and the upper Ionic, each story being about nine feet four inches high; above these the top is built like a pyramid, but within it is of the figure of a cone; in the ceiling of the lower arched room there are some remains of fine reliefs in stucco: Some of the people call it the sepulchre of Caius; and Bellona says, he saw the sepulchre of Caius Cæsar here; but this cannot be, for that prince being wounded in Armenia, died at Lamyra in Lycia, and his ashes were carried from that place to Rome, and deposited in the Mausoleum of Augustus; and his epitaph is among Gruter's inscriptions, though indeed some antient historians say erroneously that he died in Syria; so that probably this was a monument erected to the honour of Caius by the people of Emesa, in order to gain the emperor's favour; for on the east and north side, at the top of the second story, there is a Greek inscription, but I had no conveniency of getting up to read it; I could not so much as distinguish one letter of that on the north side; but on the eastern one the first word is ΓΑΙΟC, and I copied some other letters<sup>f</sup>: It is said, there was another building of this kind at some distance to the north of it, and that a chain went from one to the other, and that they were the monuments of two sisters, daughters of an emperor; if there really was another, it is not improbable that it might be erected to the memory of Lucius.

We stayed at Hems all day in the kane, and when I saw the inscription I was determined to carry a letter which I had, and a present of cloth to the governor, who has the title of aga, and is independent of the pasha; I desired him to send a man with me; he was an old and suspicious Turk, and very far from being polite; I endeavoured in vain to get a ladder in order to copy the inscription. The governor sent for me to feel his pulse, and to give him my advice; for I was mentioned in the letter as a physician; but when I came I told him it was a mistake, which made him more suspicious; but I had no further need of him, and my present prevented my paying a kaphar of fourteen piastres.

On the twenty first we set forward on our journey; I observed, that they reap their corn in these parts, whereas about Damascus they pull it up by the roots. Crossing a fine plain about twelve miles in length, we came to a high ground over the Orontes, on which the village of Restoun is situated, and near it are the ruins of a very large convent; there is a bridge here over the river. I saw in the road some pieces of pilars and capitals; and as this is half way between Hems and Hamah, which was the old Epiphania, I concluded it to have been Arethusa of the Itinerary and Tables, though the distances in neither of them well correspond: The Tables, by mistake, put these places west of the Oron-

<sup>f</sup> In the account of the journey to Damascus, the name mentioned in the inscription is ΓΑΙΩ ΙΟΥΑΙΩ. Belon, in his travels, speaks of this monument in these words: "Encor il y a un se-

"pulchre à double étage, hors la ville, haut  
"élevé en forme de pyramide quarée, fabri-  
"qué de fort ciment, qui est inscrit des lettres  
"Grecques d'un epitaphe de Caius Cæsar.



tes, whereas all of them, except Epiphania or Hamah, are on the east side.

We travelled about twelve miles over a sort of a desert, and arrived at Hamah, which has generally been thought to be Apamea: But the Itinerary makes Apamea sixty-four miles from Emesa, and the Tables sixty-fix, whereas Hamah at most cannot be above twenty-four miles from Hems. Strabo says, Apamea is directly on the other side of the mountain from Laodicea in Seleucis, which is much to the north of Hamah; he also says, that about Apamea there was much marshy and meadow ground, and that the Orontes and a great lake made it a peninsula; and he adds, that Seleucus Nicator, and the other kings of Syria, kept there five hundred elephants, and a great part of their army, on account of the great convenience of forage. But Hamah is situated in a narrow valley, having high ground on each side of it: Moreover, the eastern historians mention, that the earthquake in one thousand one hundred fifty-seven, destroyed Hems, Hamah, Latichea or Laodicea, and Apamea; so that in those times the city of Apamea still retained its name: Hamah therefore cannot be Apamea, but must have been Epiphania, placed in the Itinerary thirty-two miles, and in the Tables thirty-fix from Emesa. It is probable this is the capital of the country of Hamath, the king of which, named Toi, sent presents to David, and made an alliance with him, on his conquering his enemy the king of Zobah, who probably was master of the country about Palmyra <sup>e</sup>. The store cities of Hamath also are mentioned with Tadmor, as built by Solomon <sup>h</sup>. On the whole, it is not certain where Apamea, at first called Pella by the Macedonians <sup>i</sup>, was situated; but according to Antonine's Itinerary, it was in the road from Antioch to Epiphania and Emesa, sixty-nine miles from Antioch, thirty-two from Epiphania, and sixty-four from Emesa. The English gentlemen who have passed between Aleppo and Latichea, have conjectured that it was at Shogle, where they pass the Orontes on a bridge; but this seems to be too near to Antioch; and if there really is such a place as Apamia or Famyah on the Orontes, which, in the account of the journey from Aleppo to Damascus, is placed <sup>k</sup> about nine miles from the road, it seems very probable that it was really the antient Apamea, and Shayfar, which in that map is south of it, may be old Larissa, sixteen miles both from Epiphania and Apamea, according to the Itinerary.

The situation of Hamah is very particular in a narrow valley on the Orontes, the plains ending on each side in high cliffs over the river; it is open to the east and west, which is the course the river takes here; and without the town there are pleasant gardens on each side of the river; the air of it is looked on as unwholesome. It is in a manner three towns: The principal town being on the south side of the river; and between it and the river there runs a narrow high hill, near a mile long, on which probably the antient city stood, which might have its name on account of the conspicuousness of its situation; they now keep a horse guard in this part: The west end of the hill is separated by art from the rest, and was a strong fort with a deep fossée to the east, cut down in the rock; the end of the hill, which is very high, is something of an oblong hexagon

<sup>e</sup> 2 Sam. viii. 9, 10.

<sup>h</sup> 2 Chron. viii. 4.

<sup>i</sup> Strabo, xvi. p. 752.

<sup>k</sup> Pag. 26.

figure,



figure, and is all faced with stone; but nothing remains on it at present, except a small part of the walls. At the west end of this there is another town or large suburb, as there is a third on the north side of the river, which extends up to many parts of the heights round it, so that the city and suburbs stand on a great compass of ground.

Aqueducts.

As many parts of the town are much higher than the Orontes, they have a method of raising the waters by a great number of wheels in the river made with boxes round them, by which the water is raised to several aqueducts, consisting of very high arches, which, if well built, might be compared to many of the Roman works; some of the wheels are near forty feet in diameter, and raise the water to within five or six feet of their height, which is conveyed along the side of the hills.

There are very little remains of antiquity here, except some ruins of an old gateway, and some few capitals and pillars. I saw several Gothic capitals about the town, and finding many medals of the Greek emperors here, and very few of great antiquity, made me conclude that the place was in a flourishing condition about the middle ages, and that it was but an inconsiderable town before the time of Ptolemy, who does not make any mention of Epiphania; the city is now in a very flourishing condition, it being the only town to which the Arabs of the eastern desert about Tadmor can come, in order to be supplied with what they want; which is a liberty they enjoy on a sort of tacit agreement, that they shall not plunder the caravans that come to this city. They are not under a pasha, but have a particular bey or governor, to whom the city and a territory about it belong.

Sheiks of Hamah.

The chiefs or sheiks of Hamah, for so those are called who are at the head of the Arab interest in every city, are very famous in these parts, as they are descended from Mahomet; they have the title of Emir, and they had a great influence and interest in the city and country, till they began to abuse it. Some English going to see the head of them, on making some compliments to him, with regard to the honour and dignity of his family; he had the modesty only to say, that the people esteemed him as a prophet. They have a very fine palace, delightfully situated on the river. I have been told, they have such a reverence for this family in some parts towards Persia, that if any one who has been guilty of a crime comes here, and obtains some sort of a patent from this emir, they return to their country, and no one can call them to an account.

In this city, as well as in Hems, there are a considerable number of Greeks. Abulfeda, the great Arabian historian and geographer, was prince of Hamah about the year one thousand three hundred forty-five, probably of the family of the sheiks of Hamah already mentioned. He had the title of sultan, king and prince of Hamah, and reigned three years, the sovereign power being in his family. He published two books, for which he is very famous; one an abstract of universal history to his own time; the other of geography, with the places disposed in tables according to their longitude and latitude. I had letters to the aga here, which I would have delivered, in order to have been excused from paying a great kaphar, if they had demanded it of me.

As we had performed two days journey in one, and part of the caravan stopped at Restoun, we stayed here all the next day, and went out of the town



town in the evening to lay abroad with the caravan; and on the twenty-third we set out a little after midnight. Before we had gone far, we saw all of a sudden about fifty Arab horse coming towards us; immediately every one had his fire arms ready, and it was curious to see the footmen picking up stones in a great hurry to throw with their slings, which they have always tied about their waists, and are very dextrous in the management of them; they proved to be some Arabs, who had been robbers, but having submitted to the government, were settled as honest men. Having travelled about four leagues from Hamah, we passed by a ruined village on a rising ground, called Ktabai; another also called Afriminerra was mentioned; about this place I saw a ruin like a church; and two miles to the left a village called Tifin; and a league further on the left is Trimeris; there are a great number of cisterns under ground about these places. At some distance to the west, we saw a ridge of low hills that begin towards the lake of Ase. We arrived at Shehoun, which is about eight hours distant from Hamah. This place, and a territory about it, is under an independent aga; it might be Cappareas of the Itinerary. On the twenty-fourth we proceeded on our journey, travelling between low hills, and in an hour came to Eifel Cabad, which is a ruined place with cisterns under it. When I was about half way between Shehoun and Marrah, I was told by one of Asia minor, who was in the caravan, that about a league and a half to the east there was an obelisk, some sepulchres, and other ruins, which he had seen when he formerly travelled that way. We went on and arrived at Marrah.

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#### C H A P. XIV.

Of MARRAH, KUPH, EL BARRAW, ROUIAH, OLD ALEPPO,  
or CHALCIS, and other places in the way to ALEPPO.

**M**ARRAH, without doubt is Arra, placed thirty miles from Epiphania in the Itinerary; it may be also Maronias of Ptolemy, and the people of this place may be the Maratocupreni, mentioned by Ammianus Marcellinus<sup>1</sup>, who says, their city was destroyed by Valens on account of the devastations they committed throughout the whole country. Though this place is said to be thirty-nine miles from Epiphania, yet I do not take it to be above twenty-four, for the loaded beasts in the caravan went it in one day. I saw all along this road from Restoun a great number of cisterns dug down in the rock on each side of the way, to preserve the rain water, and about most of them some little ruins; so that where-ever I observed many of them, I concluded there had been some antient village. Marrah is a very poor little town; there is a fine kane on the outside of it, but nothing else worthy of observation, except a beautiful square tower of hewn stone built to one of their mosques, and a little ruin of a very old church, which seemed to

<sup>1</sup> Strabo, lib. xxviii. cap. 7.



have belonged to a building adjoining of a much later date, and might be either an old convent, or a Mahometan hospital. Marrah belongs to an independent aga, and there is a large kaphar to be paid by Franks, which his people came to demand of me. I told them I had a letter for the aga, and that I would go and deliver it, which I found would not be agreeable to them; so they were glad to take a small sum; but were very desirous to have got my letter; and I was informed that they would have destroyed it, and then have obliged me to pay their full demand.

On the twenty-fifth we set out, and in about six or seven hours arrived at Surmeen, where I went to sleep on the bulk of a shop. I had sent from Hamah to my friend at Aleppo, to let him know that I was with the caravan, as he had pressed me to do by letter; and he was so kind as to come as far as this place to meet me: He soon found me out, and conducted me to his tent. In the afternoon we went about three leagues to the north west to Reah, a large village situated at the northern foot of a ridge of hills, which extends from this place almost to Hamah. About this village, and most of the others in these parts, there are great plantations of olive-trees, and they make a considerable quantity of soap of the oil of olives, which is sent into Persia, as well as that which is made in Tripoli and Damascus. We ascended the hills to the south, passing by several grotts, on which there were some very imperfect remains of Greek inscriptions, which to me seemed to contain the names of the people buried there: I took notice also of a fine old arch over a fountain. About three quarters of the way up the hill we came to a level spot where there is a fountain, and every thing made very convenient for those who come here for their pleasure: We met the aga of Reah in this place, with whom we drank coffee: The tent being pitched, we staid here all night. The aga had a great entertainment at this place, and music; he sent us some of his provisions; and I was told they were so polite, as not to begin their music until they found we were asleep, that we might not be disturbed by it.

On the twenty-sixth we went to see several fine ruins of antient towns or villages to the south; in about an hour we came to Ramy, and afterwards passed by Magefia and Afhy, in all which places we saw ruins of villages built of hewn stone: We at length came to Kuph, which is a ruined village of such extent that it looked like the remains of a large town. All the buildings in this, and the other places which I shall mention, are of a yellow hewn stone, which is easily worked; the walls are built of single stones, and are about eighteen inches thick: They are neither fastened with iron, nor laid in mortar; and in this manner I saw several very beautiful walls at least thirty feet high, which stood true, and were not in the least ruined in such a course of time, being built on a firm rocky foundation; the stones are worked so smooth that they join very close, and are laid in such a manner as to bind one another. In Kuph the buildings appear like very magnificent palaces; some of them are built round several courts; I was astonished to see such buildings in a place so retired, and in the midst of rocky hills, where there is no view or prospect of any thing delightful; but on taking a nearer view of them, I concluded by whom, and for what purpose they



they were built. By the manner of architecture, which is not bad, they must have been of the fourth or fifth century at the lowest. The crosses made over all the doors, are a proof that they are Christian buildings; and as there are sepulchres built near every one of the large houses; these places must have been antiently used for retirement by Christians of distinction in those primitive times, to which they might come in order to separate themselves from the world, and to meditate on their mortality in sight of their tombs; and to these places they probably withdrew in order to end their days: And some persons who were inclined to spend their fortunes in a devout retirement might live in these solitudes, not without some grandeur, and maintain a religious hospitality. These sepulchres are very handsome square buildings, as represented at E, in the twenty-fourth plate; most of them are adorned with Corinthian pilasters at the corners, supporting rich entablatures; over which they are built in the form of a pyramid; there are generally four or five very large stone coffins in them, and a sort of steps are made up the sides of the pyramids to go to the top of them. Adjoining to a large palace there are ruins of a church built after the Syrian manner; there are also several burial places, which seem to have been vaults under their houses; and likewise great numbers of sepulchres cut into the rock, some of which have a portico before them of three or four pillars cut also out of the rock. A plan of one of these may be seen in the twenty-fourth plate at F, in which there are six stone coffins.

North of this village is a place called Elbarraw, which is only separated <sup>Elbarraw.</sup> from it by a little valley: Here there is a ruinous well-built castle, and some decayed houses, which are of no mean structure; there is likewise a well cut down through the rock. From this place we returned partly by the same way, and went about two leagues to the north east to a village called Frihay, where there are remains of some very handsome palaces, one of which is almost entire; over the door of another there is an imperfect Greek inscription, which seemed to contain the name of the master of it; one sepulchral building is like those of Kuph, except that it is covered with a cupola; the others are all in a different manner, and seem to have made a circle on a hill, at a little distance from the houses; there are a great number of them; one is a grot cut into the rock; and before the entrance there is an arch about nine feet thick built with single stones of that length, and finely turned: In the front of these arches there are some imperfect Greek inscriptions, which I saw were of a religious nature, most of them being doxologies. Under one of the arches near a house, (in which I could see no entrance into any grot) there are two or three Greek inscriptions, which seemed to be Pagan, but in such barbarous unintelligible Greek, that they were hardly worth transcribing. In all the roads about these places, especially at the villages, we saw some ruins and decayed churches built with hewn stone, and in the same taste. We returned in the evening to our tent at Reah.


On the twenty-seventh in the afternoon we set out and went three hours east south east by a bad rocky road to Rouiah, called by the Franks old Reah; after travelling about an hour we passed through Kapharlate, where there are some ruins and old columns, particularly a fountain covered



vered with an arch supported by four Doric pillars, with a Greek inscription on it ; we went through Montef where we saw more ruins.

Rouiah.

Rouiah is near the plain that leads from Marrah to Aleppo ; this is a more magnificent place than the others ; there are in it about six or seven fine palaces, some of which are almost entire, and there are almost as many churches : The houses are built round courts with porticos all round within supporting a gallery, which communicates with the rooms above, there being a door from it to every room. The capitals of the pillars, which are no bad work, are of the Corinthian and Ionic orders : The churches seem to have been more magnificent than the houses, especially three or four, which are built with three naves, the arches of which are supported by pillars, and the largest has great pillars in it of an oblong square figure, and a portico before it ; on one side there is an open building with a dome supported by columns, which seems to have been a baptistery ; on the north side of the church there is a building like a small antient temple, with an angular pediment at each end ; the corners are adorned with Corinthian pilasters, not of the best workmanship : The whole building is raised on a fine basement, and before it there is a portico, consisting only of two pillars, which are in the front between the side walls that support the pediment ; this seemed to have been a family chapel, and under it is a vault with stone coffins, or graves cut in the rock : There is another of the same kind near one of the palaces, with an unintelligible Greek inscription on the pediment. There are ruins of great buildings all round the large church, where probably many persons might live in a sort of community ; and this possibly might be the first beginning of that sort of retirement in these parts, which was afterwards introduced and settled in public communities in the monastic life : One of the churches was dedicated to St. Peter and Paul, and has on it this inscription :

ΠΕΤΡΟΣ  ΠΑΥΛΟΣ

There is one sepulchre here of a very particular kind ; two arches are turned at proper distances, and about six or seven feet above the ground a very large stone coffin is placed on them, which is nine feet long, four feet ten inches wide, and five feet ten inches deep ; the part below, which is enclosed, has in it two graves cut down in the rock : We lay all night at Rouiah.

On the twenty-eighth we went to the north east, and in two hours, at Elkane, came into the high road from Marrah to Aleppo, where there is a good old kane ; it is about half way between Marrah and Surmeen : We soon left the road, and went to the north east to old Aleppo, ascending the hill which is over it, where there is a mosque, and a sheik's burial place ; here we stayed all day, and visited the antiquities about the place.

Old Aleppo,  
Chalcis.

Old Aleppo is computed to be about twelve miles to the south of Aleppo, and near two leagues to the east of the high road ; I take this place to have been Chalcis, the antient capital of the district of Chalcidene, and not the antient Berœa, which, without doubt, stood where Aleppo now is. Chalcis is placed in the Itinerary twenty miles from Arra,



<sup>a</sup>nd eight from Beroa, though it is not so much; but the former agrees very well with the distance of these places: In the Tables indeed it is twenty-nine from Berya, which may be a mistake for nineteen. The road in the Tables from Antioch to Berya, joins at Chalcis with the road of the Itinerary from Emesa to Beroa; and now the common road from Hems is not far from it, and the road of the Arabs is close by it. The reason why the road has been changed is probably because it might not so safe on account of robbers. Ptolemy places Chalcis twenty minutes south of Beroea, all which distances are too great, it being but sixteen miles from this place to Aleppo, round by Kan Touman. The true Arabian name of this town was Kennasserin, and it is so called at this time; the Arab writers also call the northern part of Syria by this name, according to their division of the country, and the gate of Aleppo that goes out this way has the same name; and it is probable, that the Arabs finding Chalcis a flourishing city, and a capital of a division of Syria among the antients, might make it the capital of the northern part of Syria, and call that district by the same name, which the natives originally gave to the city; the Greeks probably giving it another name, used only by themselves: It was no inconsiderable city in the time of the antients, being the strong hold of the extensive country called Marfyas. The remains of it are about a mile south of the river of Aleppo, which is called the Caiè, and runs at the foot of the hills which are between this place and that city. The course of this river seems formerly to have been on a lower ground nearer the old city, and to have been carried higher, in order to water some lands: As this place was called Chalcis ad Belum, it is not unlikely that Belus was the name of this river, unless it might be the name of the mountains near it, which are now called Sheik Aite; there are some remains of the foundations of the city walls, which are about ten feet thick; they are not above a mile in circumference, and were built with square towers at equal distances: At the south east side of the city is a raised ground, on which there are foundations of an antient castle, which was about half a mile in circumference, and they say, that there are three wells in it; all now is a confused heap of ruins, except on the north east side without the town, where on an advanced ground there are foundations of an oblong square building, which might be a temple. There is a high hill to the west of the city, on which the fortrefs probably stood, which was the great defence of all this country: On the top of it there are three or four very fine large cisterns, like arched vaults, cut down in the rock, with a hole in the top to draw up the water, and steps down to them on one side; there is likewise a mosque on a mount, which is the highest part of the hill, where I saw some fragments of Christian Greek inscriptions; and at the east end of the mosque are the foundations of a semicircular building, which convinced me that it had been a church: At the foot of this hill to the north there is cut over the door of a grotto a spread eagle in relief, which might be a work of the Romans, probably during the government of the Flavian family, who might be benefactors to the city, as the name of it was changed in compliment to some of them, probably Trajan; for there is a medal of this city, with Trajan's head on it, and this reverse, ΦΛ. ΧΑΛΚΙΔΕΩΝ. From the top of this hill I saw the



minaret of the mosque in the castle of Aleppo, though there are high mountains between these places. We set out on the twenty-ninth, and went along by the river to the high road from Damascus, and came to Kan-Touman in that road, which is six miles from Aleppo. This kane, they say, was built by Touman Bey, the last mamaluke sultan of Ægypt, but I do not know what authority they have for it; there are some small brass cannon on the walls of the kane: Passing over this hill we came into the open uneven country, in which Aleppo stands. We encamped in a garden at Rambuta near a league from Aleppo. Several friends came out to dine with us, and in the evening the consul sent his chancellor, dragoman, and chous or messenger, with his compliments, and we all went together to Aleppo, paying the compliment of alighting at the consul's house, and when I had paid my respects to him I retired to the house of my friend.

## CHAP. XV.

### Of ALEPPO.

Country  
about Alep-  
po.

THE country in which Aleppo stands is uneven in many parts, and yet, with regard to the mountains, it may be looked on as a plain. It is bounded to the north by mount Taurus, to the west by mount Amanus, and to the east by the Euphrates, stretching away to the south beyond the valley of salt, as far as the large barren deserts of Palmyra, and is partly bounded to the south by the hills which we passed over. The country about Aleppo is a rocky free stone, and the soil is shallow.

Aleppo.

Its walls.

Old Berœa.

Castle.

Buildings.

Aleppo itself is situated partly on the plain, and partly on two or three rising grounds; it is encompassed with walls of hewn stone, which are thought to be mostly of the mamaluke building; these walls are not above three miles in circumference, but there are great suburbs, especially to the north, so that the whole cannot be much less than five miles in compass. Aleppo is generally thought to be the old Berœa, and though there are very few marks of antiquity about it, yet they are sufficient to prove that there was an antient town here. I was informed, that they frequently find marble pillars a considerable depth in the earth to the north east of the castle, where the old town probably stood. One of the hills to the north of the town seems to be raised by art into a high mount, on which the castle of Aleppo stands; and the fossée is near half a mile in circumference. The streets and bazars, or shops, are laid out like those of Damascus; it is esteemed one of the best built cities throughout all the Turkish dominions; the houses being of hewn free stone, and there are some mosques and kanes especially, which are very magnificent; several of the former having large domes to them. But the buildings are not high in proportion to the size, and the domes are raised so little above them, that they appear low and flat, though built with great expence.



The Jews and Christians of the country live in one of the suburbs, and the Franks in one quarter of the city: The houses being all terraced over, they can go from house to house on the top of them, where they do not think proper to make up any fence; and when they do, they frequently have doors through them; and the air of Aleppo is so fine, that the people lie on the tops of their houses during the summer season. On the north and west sides of the town, at some little distance, runs the river Caie, which, though a small dirty stream, yet passing through the gardens, makes them very pleasant; this river is lost in a morass about four miles to the east of old Aleppo. The gardens produce a great variety of fruit; there are small houses in them, to which company often retire for some weeks in the summer; and these gardens may be hired at any time for a party of pleasure. The water which they use for drinking is brought about four miles from the north by an aqueduct on the ground, and in some parts, where there are little hills, the water runs under ground, in the manner as described near Damascus; the water here has a certain quality, which makes strangers, who drink of it, break out in blotches, and they have generally three or four about their hands and arms, which continue half a year, or a year, and are very troublesome; some have not this disorder till after they have lived there many years; and it is observed, that the natives have it once, and that it commonly appears in their faces; nor is there any remedy found against it: Among the English it goes by the name of the Mal of Aleppo. The Aleppines are reckoned a subtle people, and the Turks both merchants and others value themselves much on appearing, and being esteemed as gentlemen under the title of Cheleby. The pasha of the northern part of Syria resides here, and is called the pasha of Aleppo; it is a good pashalic, and the people submit quietly when their governor squeezes their purses; and their tyranny this way often falls very heavily on their Christian subjects.

Aleppo is the great mart for all Persian goods, especially for raw silks; Trade. a large caravan comes from Balsora or Bosra, on the Euphrates, which is usually a month on the road. This trade has however much decayed since the Persian war, on which the silk commonly brought from Asia Minor to this place, began to be carried to Smyrna; and the business of silk and woollen carpets, which were made in the north part of Persia towards Tauris, almost entirely decayed; and the communication this way being cut off, the demand gradually lessened, till the art itself was almost lost. They send to Europe fine goats hair of Persia, in order to make hats. They manufacture also many burdets of the same kind as those of Damascus, but not in so great perfection, and send them all over Turkey, and to Europe: This place is also famous for pistachio nuts, of which they have great orchards of a better kind than those that grow wild, and they are sent to all parts: The import is chiefly Venetian and Leghorn wrought silks, tin, many small wares from Europe, and English and French cloths. The English factory was settled here about the time of queen Elizabeth; it is of late much decayed, which is owing to the perfection and cheapness of the French manufacture, so that there are not above six or seven English houses here at present. The Dutch have a consul, and two houses, but their trade



is almost entirely lost. This is the most famous place in Turkey for making tents.

About half a mile north of Aleppo, there is a convent of dervishes, pleasantly situated on a rising ground; there is in it a fine mosque covered with a dome; and many tall cypress trees, growing about the convent, make it appear a more pleasant place at a distance than it really is; there being a great want of verdure in the country round about it: These dervishes are not of the dancing sort, but there is another community of them at Aleppo, who exercise their devotion that way.

On the south east side of the town are several magnificent sepulchres of the Mamaluke times; they are indeed mosques, which the great persons, whilst they were alive, built to deposit their bodies in: The buildings generally consist of a portico built on three sides of a court with pillars, in a very costly and magnificent manner, with a grand gateway in front; opposite to this is the mosque, which is generally covered with a dome; and the mirab or niche, that directs them which way to pray, is very often made of the finest marbles, something in the manner of mosaic work. In one of the burial places, to the east of the walls of the city, they say the body of Campion Gaur is deposited, who was succeeded as sultan of Ægypt by Touman Bey, the last prince of the Mamaluke succession; he was defeated and killed near this place in a battle with sultan Selim. About a league also east of Aleppo, a remarkable battle was fought between Tamerlane and the sultan of Ægypt, in which the former, according to his usual success, vanquished his enemy.

The Armenians, Greeks, Syrians, and Maronites, have each a church in Aleppo, which are all in the same quarter of the town. The Armenians and Greeks have a bishop in this city; the latter, excepting about a hundred families, are of the Roman Greek church.

The Jewish synagogue seems to have been an old church, and some part of the walls of it are remains of an antient building that was adorned with very good Corinthian pilasters, and probably was built when Christianity was first established by the temporal power. There is a mosque with Corinthian pillars in it of a Gothic taste, which, they say, was a church; and adjoining to it are remains of a portico or cloyster in a better style; it is near the great mosque, which, they say, was the cathedral church, and is built round a very large court; so that probably the other was some building belonging to it.

I saw in Aleppo a bronze statue of Minerva, about two feet and a half high, but the head has been broken off. It is represented in the twenty-third plate<sup>m</sup>.

The English pass their time here very agreeably; and in the excursions which they make for pleasure they are commonly respected by the Arabs, Curdeens and Turcomen, there being very few instances of their having been plundered by them. They live very sociably with one another, and pass two or three days in the week either in the gardens, or under a tent in the country, or else amuse themselves in the season with country diversions.

I had a very good prospect of going from Aleppo to Palmyra: Having mentioned to the consul the desire I had to make this journey, he told

<sup>m</sup> This statue belongs to Mr. Herbert Hyde, who has it now in London.





A STATUE of MINERVA.







me, that it was a very fortunate time for me; the sheik, or, as the Europeans call him, the king of Palmyra, being at Aleppo, and that he had a very good interest in him; he was accordingly applied to, and said, that if I would stay some time till the heat of the season was over, he would take care that I should see every thing without the least danger: It is probable he foresaw what was coming upon him; for soon afterwards I heard that he had been supplanted by another governor.

C H A P. XVI.

Of ANTAB; and of ROMKALA, on the Euphrates.

I Set out on the fourteenth of August northward for Antab, and went about a league by the aqueduct, in order to join the caravan at Haffan, where we lay all night. On the fifteenth we set forward, and soon came to the fountain that supplies the aqueduct, which rises in a round basin about thirty feet in diameter; the waters are raised by a wall built round it: There is another stream that rises further off, and here unites with this; in about an hour and a quarter we passed by Haffan-pasha. Having travelled above two hours further, I saw Arface at about the distance of six miles to the west, in the way from Aleppo to Corus. Arface is thought by some to be Minniza of the Itinerary, twenty two miles from Beroea, and twenty from Cyrrhus. Khillis is another considerable town this way which I did not see; it is computed to be thirty six miles north of Aleppo, and about as many south west of Antab; it is at the foot of mount Taurus, and is now a noted mart for cottons. At the distance of ten or fifteen miles from it, in the mountains to the north and north west, there are three or four passes defended by castles, conjectured, from the architecture, to have been built about the time of Justinian, probably to keep the robbers of the mountains in order. A few years ago the porte made a pasha of Khillis, in order to restrain the Curdeens, who entirely defeated him; and it is now under the usual government of an aga; there are no remains of antiquity about it, but as they find several medals there, it is probable, that it was an antient town, and it might be Chanuma in the Tables, though it may be objected that the Tables make it twenty miles from Cyrrho, whereas the place now called Corus, supposed to be the antient Cyrrhus, is but ten miles west and by north from Khillis. The Itinerary makes Cyrrho forty four miles from Beroea, and places Minniza between them, twenty miles from the latter, which confirms the opinion that it was at Arface. Cyrrhus was the antient capital of the country called from it Cyrrhestica. Corus, is computed to be about thirty six miles north north west of Aleppo; the rivers Sabon and Ephreen run near the town<sup>n</sup>. There are

<sup>n</sup> The Ephreen, or Afrin, I imagine, fell into the lake of Antioch, running under the bridge called Morat-Pasha; but a gentleman, who has often travelled those roads, says, it falls into a lake near Herem to the east of that lake. It may be conjectured, that this was the Labotas

of Strabo: I do not certainly know whether the Sabon runs into the Ephreen or not, though it is represented so; if it falls into the lake of Antioch, it is probable that it runs under the bridge called Morat-Pasha.



considerable remains of the antient city. About a league further we passed through Ahtareen where there is an old kane; the inhabitants had left the place on account of the ravages of the Curdeens; some of them being gone to Aleppo, and others to Killis; there is a little hill to the north of the town, round which there is a wall of large rough stones, which is fifteen feet high, and, without doubt, served as a fortress; and I saw such hills near many of the villages, on which they doubtless fortified themselves against the incursions of robbers. In about an hour and a half we came to Zelehef, which is computed to be eight hours from Aleppo, ten from Antab, and three from Killis, which is under the hills to the north west. It was with great difficulty I got into a house; for they apprehended that we were soldiers, whom they expected there, to levy some taxes on them; but when they were undeceived, I was lodged with the chief man in the village.

On the sixteenth we went forward, travelling thro' the same sort of desert country, as it chiefly appeared to be in the way from Aleppo, tho' as the harvest was past, and they probably pull up the corn by the roots, the country might appear worse than it really is; but there were very few trees to be seen in all this road. After three hours we entered in between low hills, and went an hour through a fine narrow valley of a good soil, and then going over the hills, we came into the plain of Sejour, thro' which there runs a river of the same name to the east: The village of Sejour is beyond this stream at the foot of a little hill. We passed over three channels cut from this stream, in order to carry the water into the river of Aleppo, over which we passed about a mile further; it is here a larger river than it is at Aleppo, many streams being carried out of it below to water the country; as I was informed it rises about two hours south east of Antab: Some English gentlemen went to the place which is called Hajar-Yadereen or Gadjeia, where they saw the rise of it from about forty springs near one another; another rivulet runs above it, which, they supposed, was the Sejour: There was an opinion in Golius's time that these springs came from the Euphrates. We went over some low hills in the plain called Zaal-houn, and passed a river of that name, which rises about an hour to the west, and runs eastward; we came to the village of Zaal-houn, where we stayed all night, and on the seventeenth proceeded on our journey, and after travelling an hour, we went up the hills by a gentle ascent, and passed over two streams: In about an hour we descended the hills, passed a skirt of the valley, and left the village of Murravan on the right; near which is Orrour, a village of Armenians, who have a church there; we ascended the hill, and came down on Antab. The Arabic language is spoke very little north of Aleppo: About half way between that place and Antab we came to a village that talked Arabic, and soon after to another that spoke Turkish; but most of them understand both languages. I had a letter to an Armenian merchant at Antab, who came to see me, shewed me every thing about the town, and entertained me that evening in a very elegant manner at his house.

Antab.

Antab is thought to be the antient Antiochia ad Taurum in Comagena, which was erected into a small kingdom by the Romans, when they made the rest of Syria a province. This town is situated on two hills,



hills, and the valley between them, and is about three miles in circumference; the small river Sejour runs by the town, and is conveyed to the higher parts of it by aqueducts carried round the hills, which branch out from the river above the town; there are many fine springs that rise about this place. The air of Antab is esteemed to be very good; the people live mostly on the hills, and have their shops in the valley; which being built at the foot of the hills, and having flat roofs, one insensibly descends upon them, and on the covered streets which are between them; so that it surprises any one when he imagines that he is walking on the ground, to look down through holes, which give light to the streets, and see people walking below.

There is a strong old castle on a round hill, with a deep fosse about The castle. it cut out of the rock; it is in one respect different from all these kind of castles I have seen: For within the fosse there is a covered way, the bottom of which is about the same height with the ground on the outside of the fosse; great part of it is cut out of the rock, the rest being built and arched with hewn stone; from this covered way the hill is cased all the way up with hewn stone, as described at Hems. They have here a considerable manufacture of coarse stamped callicoes. The Christians are all of the Armenian communion, as they are every where to the north of Aleppo: They have a church here, and speak Turkish, as they do in almost all the villages between Aleppo and Antab; and from this place northward the Arabic language is not spoken. As they find many medals here, it is a proof of the antiquity of this city; they are chiefly of the Syrian kings, and some also of the kings of Cappadocia: This town is in the high road to Ezrour, or Erzeron, which is towards the rise of the Euphrates, at the distance of ten days journey. It is supposed that Erzeron is the old Theodosiopolis, and that it changed its name, when the people of Artze near it retired to that place, after their town was destroyed. At a place called Serpent, among the mountains, about six hours to the north, they find a sort of marble, that has been thought to resemble porphyry; I procured a piece of it; it is a marble of a very pale red colour, with some small spots in it of white, and a deeper red, and of a pale yellow.

On the seventeenth, about two hours before midnight, I set out to- Journey to Romkala. wards the Euphrates, in company with two Turks, who were going that way, there being some danger in the road: We passed the river Sejour, travelled an hour between the hills, and as long through a plain: We afterwards ascended for about two hours between the hills, and descended into a narrow valley, in which we were under some apprehensions, as it had usually been a harbour for rogues. In about an hour we came to the village of Aril, by which there runs a stream of the same name: We came to another valley, passed by Carrat, and having gone about an hour and a half further, came to Hyam, where we reposed in a grove near a spring, until about four in the evening; this place is famous for a large sort of imperial pears called the Hyam pears. We ascended a steep hill, and having travelled on the top of the rocky mountains for about two hours, descended into a valley; on the further side of it is a village, which is mostly under ground, called the village of pistachio nuts, because pistachio trees grow wild about it: We passed



passed over mountains, and came into another valley, and going up the hills again, arrived at Jobar, where we stayed all night; and as there was a Turkish man and woman of this village in our company, we were received with much civility; and after supper, the whole village came and sat round the carpet, and one of them played on a tambour, and sung a Curdeen song.

On the nineteenth we travelled half an hour on the hill, and descended into a deep vale, in which the river Simeren runs; from this vale we ascended up to Romkala, which is about twelve leagues to the east north east of Antab. This road is mostly over mountains, which may be reckoned the foot of mount Taurus.

Romkala.

Romkala [The Greek castle] is situated on the Euphrates: The river Simeren, which comes from the west, and falls into the Euphrates at this place, seems to be the river Singas, which, according to Ptolemy, runs into the Euphrates in the same degree of latitude, in which Antiochia ad Taurum is situated, though indeed this place is more to the north than that city. Ptolemy says, that the river Singas rises at the mountain of Pieria; I was informed that this river rises about two hours from Antab, and it is probable Singa was at the rise of it. If this was the Singas, Samofata, the capital of Comagena, was sixteen minutes north of it, according to Ptolemy; but I could find no account of any ruins of that place, which is said to be forty miles to the south of the cataracts of the Euphrates, where it passes mount Taurus: I could get no account of these cataracts; they are probably only some small falls of water, occasioned by rocks that cross the bed of the river. Samofata is famous for having given birth to Lucian, and Paulus Samofatenus, the heretical bishop of Antioch; it was also the station of the seventh Roman legion. If the river at Romkala was the Singas, Zeugma, according to Ptolemy, was twenty minutes south of it, which agrees very well with the situation of that place. For after I had left Beer, I enquired if there was any place on the Euphrates of that name; and I was informed, that about twelve miles above Beer there was a place called Zima; and asking if there were any signs of a bridge there, I was assured, that, when the water is low, they see on each side of the river, the ruins of a pier, which may possibly be the remains of this bridge. It is probable, that there was no town at the mouth of the river Singas, because Ptolemy mentions none on the Euphrates in the same latitude, but puts down Urima as ten miles to the north, and Arudis as five miles south.

Castle of  
Romkala.

The castle of Romkala, though much ruined, is worthy of the curiosity of a traveller; it was probably the work of the Greek emperors, from whom it may have received its name. This castle was probably in the country called Cyrrhestica, because Urima, ten miles north of it, was in that part of Syria; that is, on a supposition that the river which falls into the Euphrates here, was the river Singas. The castle is situated at the north end of a chain of mountains over the river; the mountain here is narrow, and the part on which the castle stands is separated from the mountains to the south, by a very extraordinary deep fosse cut in the rock; it is said, there was a design to have sunk it so low, that part of the river Simeren should have run that way, and made the place an island, which seems not to be so difficult as what has been already done.



The ascent is on the west side, where there are four terraces cut in the rock one over another, with a gateway to each of them, some of which are double, many of them are entirely cut out of the rock, and others only in part; the terraces are made with a gentle ascent, and steps from one terrace to another; there is also a great ascent within the castle walls. There are two churches in the castle; the lower one seems to be the more antient, and consists of three naves; the west end of the middle nave is adorned with an angular pediment, and the side ones with a half pediment, which from this appears to be the style of the Greeks; and it may be supposed that Palladio borrowed this kind of architecture from them. On the top of the hill there are some very magnificent old buildings, and a small church in a Gothic taste, tho' very grand. This church on some certain days is much resorted to by the neighbouring Christians, and is called Der Nafite, from which one would imagine, that there was antiently a convent here: This church is almost a square; and there are two chapels on each side of the high altar; the ascent to the church is by a flight of eight steps on each side to a landing place; at the bottom of these flights, there are two great octagon pillars with Gothic capitals.

Another curiosity in this castle, is a very large well, which is now partly filled up; they say, that the bottom of it was on a level with the bed of the Euphrates, from which it was supplied; and when the river is low, they see some stone work of the canal that conveyed the water to it, and there are private passages down to the river. The rock to the north east and south is cut down perpendicular, and the wall is built on it. The whole castle, which is about half a mile in compass, is entirely built of hewn stone rusticated. This castle has been made use of by the Turks as a place of banishment for great men in disgrace; and when I was there, it was the hard fate of Ionam Cogia to be confined in it, who had been captain basha or high admiral of the grand signor's forces, and was an old experienced officer of great abilities.

The Euphrates, called by the Turks Morad, and by the Arabs Fara, <sup>The Eu-</sup> is here confined between hills, and is not above a furlong broad in this <sup>phrates.</sup> place; this river rises much after rains, and sometimes even to the height of fifteen feet perpendicular: There are high cliffs on each side, from which there is a descent to the river by sandy banks. The water is of a pale green colour, and the bed of a spangling sand. The ferry boats here are very deep: The stern of them is broad, and being left open for the cattle to go in, appear like a common boat with one end cut off.



## C H A P. XVII.

Of MESOPOTAMIA in general; of OURFA, the antient EDESSA; and of BEER.

Mesopotamia.

WE crossed the Euphrates at Romkala into Mesopotamia on the nineteenth. This country had the same name among the Hebrews as Syria, being called Aram, and also Padan Aram, tho' sometimes it is more plainly distinguished from Syria by being called Aram-Naharaim, or Aram of the rivers °.

From the Euphrates we ascended the hills through plantations of pistachio nuts, and travelling about an hour and a half in a stony road, came to an Armenian village called Gibeon, where there is a very antient church well built of hewn stone; there is also an enclosure of high walls to the south of it, where there seem to have been lodgings for monks, for they have a tradition that it was a monastery; and without the village there are ruins of another church near a large cemetery, where the graves are cut into the rock, and have stone covers over them. There are a great number of vineyards near the village, which bear excellent grapes. The priests here were very civil to us, and I hired a Christian that belonged to the church to go with us to Ourfa: We went about an hour to a small village called Arra, where a great Turk was building a large house out of the ruins of an old church and convent. We went on about two hours, and came to a summer village of country people, whose huts were made of loose stones covered with reeds and boughs; their winter village being on the side of a hill at some distance, consisting of very low houses. They chuse these places for the convenience of being with their cattle, and that they may be more out of the high road. At first they were afraid lest we were people belonging to the pasha, who had lately taken away two men by force out of their village to send them to the war; but when they knew who we were, they were very well satisfied; and I lay on my carpet near one of their houses.

On the twentieth we came in an hour to a village called Negrou, where there is an old well built church; in an hour more we passed by Kifelbourgè, and descending into a narrow valley, came in an hour to Bebe-bourg, where I saw the ruins of a church, and a little further those of another, and beyond this some ruins on a hill; we travelled an hour and came to Golousha, and in half an hour more to Dagouly, and afterwards to Zoumey at the same distance, and going half a league further we came to an encampment of Rushowins, a sort of herdsmen; these were Curdeens. Here we stayed part of the day near one of their tents. We went about four hours along a plain, passing near several villages; we ascended a hill, and in half an hour came to some considerable ruins on a hill to the left, at the foot of which there is a ruined church. Travelling an hour further we came to another ruined place called Rulik, where there were two houses, one of which seemed to be built on a

° Gen. xxiv. 10. Deut. xxiii. 4.



sepulchre, with an arched entrance, and near them is a church almost entire. Here some Curdeen Rushowins were taking care of their corn, and one of them shewed us the way to their tents, which were near a mile further, and very numerous; we were well received by them, and they brought us a sort of grout and four milk. They performed some ceremonies of beating pans, and praying, which they told me was on account of some change of the moon: I lay near some of their tents.

On the twenty-first we set out, and after travelling some time we came to the head of a rivulet called Burac; we went along a vale, and came to a causeway about ten feet high, made with hewn stone, which seemed to be an antient work; beyond it there is a wide arch turned over the rivulet, which serves both for a bridge and aqueduct to convey the water to Ourfa. This bridge is very near the city walls, and there are two more of the same kind further to the north, which convey the water to the higher parts of the town.

We arrived at Ourfa, where I was recommended to a Turk, and also to a Christian, who was secretary to the pasha; he pressed me to go home with him, where I was handsomely entertained on the terrace of his house, and took up my lodging with him.

This place is called Ourfa by the Arabs, but the Turks give it the name of <sup>Ourfa.</sup> Roiha or Rouha. It is generally agreed to be the antient city of Edeffa; and many learned men, and the Jews universally are of opinion, that it is Ur of the Chaldees. The latter say, that this place is called in scripture Ourcasdin, that is, the fire of Chaldæa, out of which, they say, God brought Abraham; and on this account the Talmudists affirm, that Abraham was here cast into the fire, and was miraculously delivered. This place seems to have retained its antient name, as many others have done; Edeffa being the name given it by the Greeks: However the name of this city seems to have been changed in honour of one of the kings of Syria, of the name of Antiochus, and to have been called Antiochia. The famous fountain Callirrhoe: being here, distinguished this city from others by the name of Antiochia ad Callirrhoen, and there are medals which were struck with this name, though, if it had not been explained by Pliny <sup>p</sup>, it would be difficult to have known what place was meant. This city is remarkable on account of the death of the emperor Caracalla.

Ourfa is built on part of two hills, and in the valley between them, at the south west corner of a fine plain, which appears more beautiful, because all the other parts about it are rocky, or mountainous; the town is about three miles in circumference, encompassed with antient walls, defended by square towers. On the north side there is a very deep fosse, which seems to be the bed of a winter torrent coming from the west; on the east this fosse is not so deep, there being much morassy ground on that side: The hill on which the castle stands is to the south: Some parts of the town are tolerably well built, though it is not well laid out. The great beauty of it consists in some fine springs that rise very plentifully between two hills, and at the very walls of the city: One is confined so as to form a fine oblong square basin of water,

<sup>p</sup> Arabia supradicta habet oppida, Edeffam, a fonte nominatam; Carras clade Craffi nobiles. quæ quondam Antiochia dicebatur, Callirrhoen Plin. Nat. lib. v. 21.



is very clear, and full of fish, which swim about in shoals, the Mahometans not permitting any of them to be caught. There is a walk on the south side of it, and on the north a very beautiful mosque, and an open colonade between the court that belongs to it, and the water; they have some story, that Abraham came here after he would have sacrificed his son, and the spring rose on his coming to this place: One part of the mosque is esteemed very holy, and it would be exceedingly difficult for any Christian to obtain leave to go into it. At a small distance south of this there is an irregular basin of water full of fish likewise; from each of them a stream runs eastward through the city, and serves for common uses, and to water their gardens; these waters are very foul when they have passed the city. These waters is now called Ariklan, and must be the famous Callirrhoe of the antients; and probably may be the river Scirto, mentioned by an author<sup>a</sup> of later date, as washing the walls of the town.

Castle.

The castle is situated on the south side of the city, at the beginning of a chain of hills which run southward: The ascent is very steep, and there is a deep fosse cut into the rock on three sides of it; the castle is about half a mile in circumference, but there is nothing remarkable in it, except two very lofty Corinthian pillars with their bases, the capitals of which are fine; the columns consist of twenty-six stones, each about one foot six inches thick; they are probably the remains of a portico belonging to some large temple. There is a tradition that the throne of Nimrod stood on these pillars; it is certain however, that Tamerlane erected some trophies on them. From this castle there is a very delightful prospect of the city, the water, the gardens, and the fine plain to the north, which make it in every respect a very charming place. Towards the east end of the city I saw some Corinthian pillars standing which might belong to a temple: To the south of the castle the hills are higher. There are a great number of sepulchral grotts cut in them for a considerable way, which are a proof that this was a very populous city in ancient times. Some ecclesiastical historians mention, that Abgarus, king of Edessa, sent a letter to our Saviour; and there is a cistern near the town, concerning which they have a confused story, that the messenger who was returning with an answer from our Saviour, being attacked by rogues, dropped the letter into this cistern; and, they say, the waters of it since that time have had an extraordinary virtue, especially in all foul and scrophulous disorders; but the truth of this whole story has been much questioned. There are several medals found here of the kings of Edessa, of the name of Abgarus, whose crown or tiara is of a very particular form.

This place is the residence of a pasha, who not only commands the greatest part, if not all Mesopotamia, but also a considerable tract of country to the west of it as far as Antab: There is a great trade in this place, as it is the only town in all these parts for a considerable distance, and as it is the great thoroughfare into Persia. They prepare Turkey leather here, especially the yellow sort, for which they were formerly famous. There are a considerable number of Armenian Christians in the city who have two churches, one large one in the

<sup>a</sup> Procopius ii. 7.

city,



city, the other at some distance from it; in the latter they shewed me the tomb of a great saint, whom they call Ibrahim. As Ephraim Syrus was a deacon of Edeffa, it may be concluded that it is the tomb of that father of the church.

Ourfa is about three days journey from Diarbeck, which is situated on <sup>Diarbeck.</sup> the Tigris, and probably is Dorbeta of Ptolemy, mentioned as the most northern place on the Tigris, and thirty minutes north of Edeffa; it gives the name of the Diarbeckier to all this country: The Tigris is navigable from Diarbeck to Mouful, said to be the antient Nineveh; from that city to Bagdat they carry on the navigation with floats of timber tied together on skins of sheep and goats filled with wind; the goods which they carry are mostly hemp, soap, coarse callicoes, which they weave and print there, and Turkey leather, especially the yellow sort, which they make in great perfection. The Capuchins have a small convent at Diarbeck; there are a great number of Armenians in that town, who call the place Keramit.

The Tables place Carræ twenty six miles from Edeffa, which is, without doubt, the town now called Harran or Heren. This place is remark-<sup>Carræ Har-</sup>able for the entire defeat of Crassus and the Roman army, by Surena the Parthian general<sup>ran.</sup>. The Jews say, that this Harran is Haran of the holy scripture<sup>1</sup>, to which Terah the father of Abraham went up with his family from Ur of the Chaldees, and died there<sup>2</sup>. St. Jerom also is of the same opinion, and many other authors of great credit; and the present name seems to confirm it.

On the twenty-second of August we set out to the south west, and travelled through a country very thinly inhabited: We went half an hour in a fine paved road on the side of a hill over a narrow valley, and travelling along vales and over hills for about five hours, we passed by some cottages, where they were fanning their corn; we then entered a narrow vale between the hills, and came into a plain, in which we dined near a well: We went on to Chermelick, which was formerly a large village, but now there remain in it only two or three cottages, a kane, and a handsome mosque: To the north of it there is a fine rivulet, and to the west of the village a hill, on which, they say, there was a fort held for some time by a rebel pasha. We went about an hour and a half to an encampment of Rushowins, called Kolejoly; I lay near one of their tents. On the twenty-third we travelled over a plain, came in three hours to a descent, and travelled two hours more through an uneven country encompassed with hills, in which we passed the beds of several winter torrents. We came to the hill over Beer, where there is a fine spring which is conveyed down to the gardens of Beer, and to every part of the town.

Beer is computed to be about sixteen leagues west south west of Ourfa, and is situated on the side of the hills, over the eastern banks of the Euphrates. The great plenty of water, together with the fine country along that river, and the islands in it, make this place very agreeable. It is called Beerjick by the Turks, and may be Thiar of the Tables, and

<sup>1</sup> See note p. pag. 159

<sup>2</sup> Gen. xi. 28, 31.

Gen. xv. 7.



Barfampse of Ptolemy, which seems probable on comparing the latitude of that place with Edeffa<sup>u</sup>.

Beer is most remarkable for a strong antient castle, in which there is a collection of those arms and weapons, which were used before the invention of gunpowder; there are many bundles of arrows with iron points of different sizes; to some there is a sort of combustible matter of brimstone, and other things, made in a triangular form bound in a piece of cloth, and tyed on the arrow near the point; this being lighted, was shot from the bows in order to set fire to the buildings of a town: They had another sort of long arrows, at the end of which iron bottles were fixed with wires, filled with the same combustible matter, which being set on fire were shot from their bows: The cross bows are about five feet long; the bow itself being almost strait. There are several large iron casques, and some coats of mail, made of small pieces of thick leather sewed together, so as to make a hoop; several of these hoops joined together formed the coat: There are also many slings, large enough to throw great balls of stone of a foot diameter, some of which stones I saw in the castle; there are cords tyed to the slings, so that they must have been managed by some machine. Many have been of opinion that these were antient Roman weapons; and it is certain they very well agree with the description Ammianus Marcellinus gives of them; but as it may be supposed that the Romans brought these arms to the greatest perfection, and as one sees on the arrows many papers with Arabick and other eastern languages wrote on them, it may be reasonably concluded, that they are the arms which happened to be in the castle when fire arms were first invented<sup>\*</sup>.

This place is the great passage over the Euphrates from Aleppo to Ourfa, Diarbeck, and Persia. There was formerly a trade carried on from Beer to Bagdat, by two or three great boats, that went loaded yearly with the same merchandizes that are carried from Diarbeck; but, for a year or two past, this trade has been intermitted.

I had a troublesome affair on my hands at this place, which I will relate particularly, as it will give an insight into the nature of these sort of people. I had a letter to the aga at Beer, to desire his leave that I might see the castle, which I sent to him; and he answered, If I would come to his house, he would send a man with me. I accordingly went, and he sent me word, that certain presents of cloth must be made to him, his hafnadar, the çadi, and aga of the castle. I sent word, that I had brought no cloth with me; on which he said I might go and see the castle; and the aga's secretary was going with me; but the aga's son being unwilling that he should have a fee, sent a message after me, that I must present the çadi and hafnadar, on which I returned to the kane. In about two hours after the aga sent a man to conduct me to the castle, where every thing was shewn to me, except the arms; they pretended that the pasha had the key of them; but I found that was only a pretence, and that if I would present the aga of the castle about the value of a guinea, I might see them; which I complied with, and brought away some of the arrows according to custom. Soon after my return to the kane, a message

<sup>u</sup> Ptolemy places Barfampse in the degree of 36-15, though Mr. Maundrel says, Beer is in the degree of 37-10. but I do not know on what authority.

<sup>\*</sup> Some gentlemen who saw these things in

1702. mention that there were Arabic inscriptions on some of the helmets to this purpose; "That they were made by order of king Dahr, and that they had on them the lyon and tiger, which were his ensigns of war."

came



came that the aga desired to see me, for, without doubt, they had heard what I gave to the aga of the castle; but I was conducted to the mosolem, an officer under the aga, who asked me, if I knew that I ought not to have seen the castle without the aga's leave. I told him, that the aga had sent his servant to conduct me to the castle; he then said, I must make presents to the aga and to him; and if I had not cloth, I might give it in money. I answered, that I had only money enough to bear the charges of my journey; on which he said, I should not leave the place. I went to the kane, prepared for my departure, and rode down to the Euphrates, where I saw the man of the mosolem hastening the boatmen to put off; but, contrary to their custom, I rode on horse-back into the boat at the open end of it, the aga and his people, as they told me, looking from their windows with smiles of applause; for I was afterwards informed, that on hearing the mosolem had sent orders that they should not carry me over, the aga had sent word that the mosolem had no business to stop me, and that, though I gave nothing, I might go where I pleased; so I crossed the Euphrates, and came again into Syria.

That part which I saw of Mesopotamia, excepting the plain of Ourfa, is but a very indifferent country, especially between Ourfa and Beer; and I was informed, that the country towards Diarbeck is all mountainous or rocky, notwithstanding which it produces excellent grapes and wine, and a great number of pistachio trees, which grow wild; the country is not well watered, having in many places no other supply but rain water, which is preserved in cisterns. The northern parts are inhabited by Curdeens, who use no other weapons but pikes, not having fire arms. The southern parts are inhabited by a very bad generation of Arabs; and it is said they are punished with death, if any of them pass the Euphrates into Syria: Many Curdeens live very honestly here as well as in Syria, and cultivate the land; in summer they remove to some place at a distance from their villages, and live under tents, generally in a place retired from the road, that they may be free from the injuries of the soldiery, and the people of the pasha, who often take away their children by force for the war: We always met with a kind reception from them, when they knew they had nothing to fear from us. All the Christians are Armenians; the architecture of their churches is very particular; they have oblong square windows, and over them square windows; the former are only open in the summer for coolness, and in winter filled up with hewn stone fitted to them, and I saw some of them open and others shut up.



## C H A P. XVIII.

Of JERABEES the Old GERRHÆ, BAMBOUK the antient  
HIERAPOLIS, and of the valley of SALT.

The Euphra-  
tes.

THE bed of the Euphrates, as I conjectured, is about a quarter of a mile broad at Beer; the river is not above half that breadth when the water is low; the bed of it here is gravelly; there is an inner and an outer bank, but it rarely overflows the inner banks; when it does, they sow water melons and other fruits of that kind as soon as the water retires, and have a great produce; there are several beautiful islands below Beer, which produce a great quantity of hemp, which frequently grows near ten feet high. Some English gentlemen measured the bed of the river at Beer, and found it to be six hundred and thirty yards broad; but they found that the river in September was only two hundred and fourteen yards over; they thought that it was about nine or ten feet deep in the middle, and were informed that the water sometimes rises twelve feet perpendicular. The poor people swim over the river on skins filled with wind.

On the twenty third of August we crossed the Euphrates. It happened to be a very windy evening, so we took shelter within the walls of some cottages, but being advised that it was not safe to remain there, we retired into a ruined kane, and hired a man to watch with us all night; he shut the doors of the kane, and laid great stones against them, for this place is much infested with robbers, and the people are obliged to sleep all together on the top of their houses to defend themselves against them. Accordingly in the night two or three men came and tied their horses near the kane, and began to roll away the stones by means of a small hole in the door; but the man went up on the walls and spoke to them, on which they went away, and came again; however on his speaking to them a second time they went off. As there was some danger in this journey from the Turcomen called Begdelees, I hired two of the most notorious of them at Beer for a safeguard, and on the twenty fourth in the morning they came over to us. We went southward along the banks of the Euphrates, and having travelled a mile we passed by a village, opposite to which is Mezera, on the east side of the river, where there is a small mount, and the village is beautifully planted with wood: The English commonly encamp there, when they make any excursions this way; we then went at a little distance from the river, and passed by Kenaia, and over a stream called Nifib, which has a deep channel; a small branch is brought from it, which runs further to the north. On the south side of the Nifib is an uninhabited village called Ceurke, which is enclosed with a wall, and appears only like a large kane. On the east side of the Euphrates there is a place called Gibel: We were now about two hours from Beer, and travelling two hours more near the river, arrived at Jerabees, which must be Gerrhæ of Ptolemy, and probably had its name from the worship of the Syrian  
god

Jerabees.  
Gerrhæ.



god Jerabolus <sup>y</sup>. This city is mentioned as on the Euphrates; by what remains it appears to have been of an oblong square figure; it is watered on the north by a small stream; the old town is about half a mile long from north to south, and a quarter of a mile broad; it has very high ramparts on every side, except towards the river; these are probably the remains of the antient walls, for there are some signs of a wall on the top of them; there was an entrance on each side of these three sides, the two largest of which are to the west and south: I saw some remains of a basement of hewn stone on the west side, but to the south I saw only the foundation of the gateway. There is a long mount on the east side over the river, which is between forty and fifty feet high, extending southwards about two thirds of the length of the city, and is sixty six paces wide; the ascent to it is opposite to the west gate. This was, without doubt, a castle, and it was encompassed with a wall about eight feet thick. On the south side of the town there are foundations of a building, which are a little to the north of some considerable heaps of ruins; they lye in such a manner, that it may be concluded there were great buildings in that quarter, divided from one another by short streets. These buildings probably belonged to a temple, which seems to have been to the west, though very little of the foundations could be discovered, as there is a ruined village on that spot. To the north I saw a wall with pilasters on one side of it; this wall is about a hundred and seventy paces long. I took notice of four low walls to the south, which seemed to have been the basements of four colonades of a grand entrance or avenue; I saw also several bases and pillars which lay scattered about this place.

From these ruins of Gerrhæ we went an hour south south west to an encampment of Turcomen, where we stopped; they were in round tents, made of reeds, and covered with bundles of liquorice. In winter and rainy weather they cover their tents with a coarse sort of felt. A branch from the Euphrates secures them better, and falls again into the river below, making a large fruitful island, chiefly cultivated with hemp.

We travelled an hour to the sepulchre of a sheik, called Ahperar, which is at the end of the plain on a rivulet; on the north side of which we travelled about an hour to the west, and crossed the river at a place where a caravan of Turcomen had stopped, who were carrying corn from Sarouch; that place is on the Euphrates, about a day's journey off, and three from Aleppo; it may be the country of Sura, mentioned by Ptolemy in the Palmyrene, as thirty five minutes south of Gerrhæ, doubtless the same as Sura of Pliny <sup>z</sup>, and Sure of the Tables, placed one hundred and two miles from Palmyra.

We went about an hour and a half to the south south west over some low hills through a desert country, and came to the river Sejour; we

<sup>y</sup> Dr. Halley, in his observations on the state of Palmyra takes notice that Jaribolus is the same deity that is mentioned in the inscriptions published by Gruter and Spon, which according to the latter is written ΑΓΑΙΒΩΛΩ. By the figure of this idol, extant in Spon, it appears, that this deity was represented with the

moon on his shoulders, and consequently was the same as the Deus Lunus of the Syrians, whose name in their language could not be better expressed than by Jarchbol, Dominus Lunus.

<sup>z</sup> Ælian. Hist. Animal. lib. 12. cap. 2.

<sup>a</sup> Plin. Nat. Hist. v. 26.



Bambych.  
Hierapolis.

travelled by the side of it westward for about half an hour to an encampment called Sumata, belonging to Arabs, who are relations of Mahomet, and, as they say, descended from Sultan Ahmed of Brusa: Their sheik lives at an encampment to the east of Bambouch; there are in all about fifty tents of them. Here we stayed all night, and on the twenty fifth went about an hour and a half south east to the encampment of the sheik, which was on a stream that was carried to supply Bambouch with water. I was conducted to the tent of the great sheik Aiyptedeh, who by their accounts, amidst all his poverty, would have been the heir to this great empire, if the Ottoman government had not taken place; he came out to us in a ragged habit of green silk, lined with fur, appeared to be a handsome black man, of a good complexion, between thirty and forty, and had much the look of a gentleman: He pressed me to accept of a collation and coffee, but as I designed to see the ruins before the heat of the day came on, I begged to be excused, and he mounted his horse, and went with me about an hour to Bam-bouch, commonly called by the Franks Bambych, and by the antients Hierapolis, which was the Greek name that was given it by Seleucus; it was called also Bambyce, which seems to be the Syrian name still retained; and it is very remarkable, that Hierapolis in Asia minor has much the same name, being called Pambouk Calasi [The cotton castle]. The Tables make it twenty four miles distant from Zeuma on the Euphrates and from Ceciliana: They place it also seventy two miles from Berya, though it is not above fifty from Aleppo. One of the Syrian names of this place was Magog<sup>b</sup>; it was a city of the Cyrrhestica, and is situated at the south end of a long vale, which is about a quarter of a mile broad, watered with a stream that is brought by the aqueducts of Bambych; and, to preserve the water from being wasted, it passes through this vale in an artificial channel or aqueduct which is built with stone on a level with the ground. The form of the city was irregular; some parts of the walls which remain entire, are nine feet thick, and above thirty feet high; they are cased with hewn stone both inside and out, and are about two miles in circumference; there was a walk all round on the top of the walls, to which there is an ascent by a flight of stairs, which are built on arches; the wall is defended by towers on five sides, at the distance of fifty paces from each other; and there is a low fosse without the walls. The four gates of the city are about fifteen feet wide, and defended by a semicircular tower on each side; the water that supplied the town, as I was informed, comes from a hill about twelve miles to the south, and the city being on an advanced ground, the water runs in a channel, which is near twenty feet below the surface of the earth, and in several parts of the city there are holes down to the water about five feet wide, and fifteen long, with two stones across, one about five feet, the other about ten feet from the top, in order, as may be supposed, to facilitate the descent to the water; it is probable they had some machines to draw up the water at these holes. In the side of one of them I saw a stone about four feet long, and three wide, on

<sup>b</sup> Cæle habet—Bambycen, quæ alio nomine Hierapolis vocatur, Syris vero Magog. Ibi prodigiosa Atargatis, Græcis autem Decretæ dicta, colitur. Plin. Nat. Hist. v. 19.

which



which there was a relief of two winged persons holding a sheet behind a woman a little over her head ; they seem to carry her on their fishy tails which joyn together, and were probably designed to represent the Zephyrs, carrying Venus of the sea.

At the west part of the town there is a dry bason, which seemed to have been triangular ; it is close to the town wall : At one corner of it there is a ruined building, which seems to have extended into the bason, and probably was designed in order to behold with greater conveniency some religious ceremonies or public sports. This may be the lake where they had sacred fishes that were tame<sup>c</sup>.

About two hundred paces within the east gate there is a raised ground, on which probably stood the temple of the Syrian goddess Atargatis, thought to be the same as Ashteroth of the Sidonians, and Cybele of the Romans, for whose worship this place was so famous. I conjectured it to be about two hundred feet in front. It is probable that this is the high ground from which they threw people headlong in their religious ceremonies, and sometimes even their own children, though they must inevitably perish. I observed a low wall running from it to the gate, so that probably it had such a grand avenue as the temple at Gerrhæ ; and the enclosure of the city is irregular in this part, as if some ground had been taken in after the building of the walls to make that grand entrance ; it is probable that all the space north of the temple belonged to it. A court is mentioned to the north of the temple, and a tower likewise before the temple, which was built on a terrace twelve feet high. If this tower was on the high ground I mentioned, the temple must have been west of it, of which I could see no remains ; it possibly might have been where there are now some ruins of a large building, which seems to have been a church with a tower ; to the west of which there are some ruinous arches, which might be part of a portico. It is said that not only Syria, Cilicia, and Cappadocia, contributed to the support of this temple, but even Arabia, and the territories of Babylon : To the west of the town there is a high ground, and some burial places ; and so there are also to the north east, where I saw inscriptions in the oriental languages, and several crosses. At a little distance from the north east corner of the town there is a building like a church, but within it is there is some Gothic work, such as is seen in antient mosques ; and there is a room on each side of the south end ; the whole is ruinous, but very strongly built, and they call it the house of Phila.

The sheik invited us to go back and dine with him ; but I took leave, and presented him with a piece of money, as I was told he expected it. We went on towards Aleppo, and travelled an hour and a half north west to Shihiet, where there is a mosque, which seemed to have been an old church ; a little beyond this place the Turcomen had an encampment, a rivulet running near it, which I conjecture might be the Sejour : Here we dined, and went about an hour and a half west south west to a water called Samgour, where I would have paid my two Turcomen ; but they would not take the money I agreed for, and went on further, so I gave them something more, and then they left us. We went on an hour to the place where the road goes to the north west

<sup>c</sup> Plin. Hist. xxxii. 8.



to Khillis. Near two leagues further on the road is Jelbegly under a hill, which is a village of robbers. We went about an hour further to Aadenah, a village of Turcomen, who had lately been robbed of every thing by the Arabs; it being a situation where they are liable to be plundered both by the Curdeens and roving Turcomen, as well as the Arabs; when we arrived four of the Begdelies went out, and four more came in; so that we were in no small danger of being robbed, either that night or the next day.

On the twenty-sixth we set out three hours before day; in two hours we came to a fine fertile plain; in an hour and a half more we passed near Bashe, and in half an hour came to a large village called Bab, situated under a hill, the west end of which is called Sheik Majar; under that part of the hill a large village, called Sur, is situated, which is three hours from Aleppo. I was informed that there is a very antient synagogue at Bab, called Sheik Efaiah, to which there is a great resort at some certain time of the year, a few Jews only living there: About a league to the east of this hill there is a village called Derah. We went south west by the rivulet Mazouty, and near a village called Bezouah, and in less than an hour more came to a most pleasant village called Tedif, which is computed to be twenty miles to the east of Aleppo; the country about it is finely improved with a young plantation of mulberry trees, which was made under the direction of a French merchant, who had an interest in the lands, and is very much like the country between Chantilly and Paris; there is a synagogue there which is had in great veneration, and, if I mistake not, they have some antient manuscript in it, on the account of which it is much frequented by the Jews. In the hill near this town there are many sepulchres and curious aqueducts cut in the rock; they have some tradition, that one of the minor prophets lived here. We dined in a garden at this place, and proceeded on our journey: I saw several bustards in this country. We travelled an hour to Beery, and an hour more by a stream called Ein Dahab [The golden spring], and came to the deserts; and after travelling about a league we arrived at Shirbey, where we were very civilly received by the sheik, and had a grand supper served; for this sheik usually goes with the Europeans to the valley of salt, but not without a proper gratification.

Valley of  
salt.

On the twenty seventh we travelled three hours southwards to the valley of salt, which is about twelve miles east south east of Aleppo, lying under that chain of mountains which are between Aleppo and Kennasferin: This valley of salt is a lake in the winter, which I conjectured to be about five miles long, and a mile and a half broad in the narrowest part, and it may be near a league in the widest; it is said to be filled by rain as well as by springs, one of which is salt, and is called the mother of the salt: In the summer time the water evaporates, which being strongly impregnated with salt from the nitrous soil, the salt remains on the ground in cakes about half an inch thick; they beat it in order to it separate it from the ground, and when they have collected the finest salt on the top, they take up the cake, which has some dirt mixed with it towards the bottom, they separate it as well as they can, and when it is thoroughly dry, and crumbled to dust, they throw it up in the air, as they



they do the corn, and the wind carries away the dust, leaving the pure falt. There is a small village here called Gebouè, built on an eminence which has been raised by the refuse of the falt.

We went on towards Aleppo, to which city there are two roads; the great frequented road is to the north, and there is another in which we went to the south: In two hours and a half we passed by Trihanè, and in an hour more came to Elhafs; an hour beyond which we passed through Gibly, and in half an hour more came to Nerop, which is an hour from Aleppo<sup>a</sup>.

C H A P. XIX.

Of St. SIMON STYLITES, DAINA, and some other places  
in the way to ANTIOCH.

I Took leave of my friends at Aleppo, from whom I had received all manner of civilities, and proceeded on my journey to the west. On the nineteenth of September we travelled north west and by west, and in an hour and a half passed by Beluremene, and half an hour further through Elarid, and then by Marah in a fine valley, which is about the same distance; in half an hour we ascended to a stony, uneven, desert country, and travelling an hour and a half came to a well of good water, having seen several ruined villages in the way; and in about two hours more we arrived at the ruined convent of St. Simon Stylites, computed to be about six hours from Aleppo; this convent was very famous in these parts in the sixth and seventh centuries, as well on account of the devotion that was paid to this saint, as for the spaciousness and magnificence of its buildings. Cardinal Baronius, in his annals makes mention of St. Simon Stylites; and Evagrius says, that he lived here on a pillar, which is the reason of his being distinguished by the name of Stylites, though another author gives an account that he lived on the top of the mountain for sixty eight years. The whole con-

<sup>a</sup> Some English gentlemen in their excursions from Aleppo, made the following observations, as to the situation of several places, and their distances: Rea the village under the hill south west of Aleppo is twelve hours from that city; old Rea three hours south east of that; Freka two hours south west of Rea; Saint Simon Stylites six hours to the north west of Aleppo; Killis nine hours north of Aleppo, and north east of Sheik Baraquet; going two hours north from Killis, they came to a bridge of three arches over the Ephreen, and in ten minutes further north to a bridge of seven arches over the Safo, the same that is called the Sabon by Mr. Maundrel; they then went fifteen minutes west to the monument mentioned at Corus by Mr. Maundrel; they returned to Killis, and went to Hajar Yardereen, or Gadjeia, where the river of Aleppo rises. I have also been informed by an

English gentleman, since I left Aleppo, who had been at the place, that about twelve miles west of Aleppo, there is a round or oval pit about a hundred yards in diameter, and forty deep, it being a solid rock all round, which for the first twenty feet is perpendicular; below which there is a steep descent to the bottom, where it terminates in a point, there is only one way down to it, which is not passable for beasts: About half way down there is a grotto worked into the rock about four feet high, and thirty feet long. Europeans call it the sunk village, from an opinion of some that there was formerly a village swallowed up there; or, if it is not natural, it might be a quarry for stone, which might be drawn up by proper engines, though the form of it seems to be an objection to it.



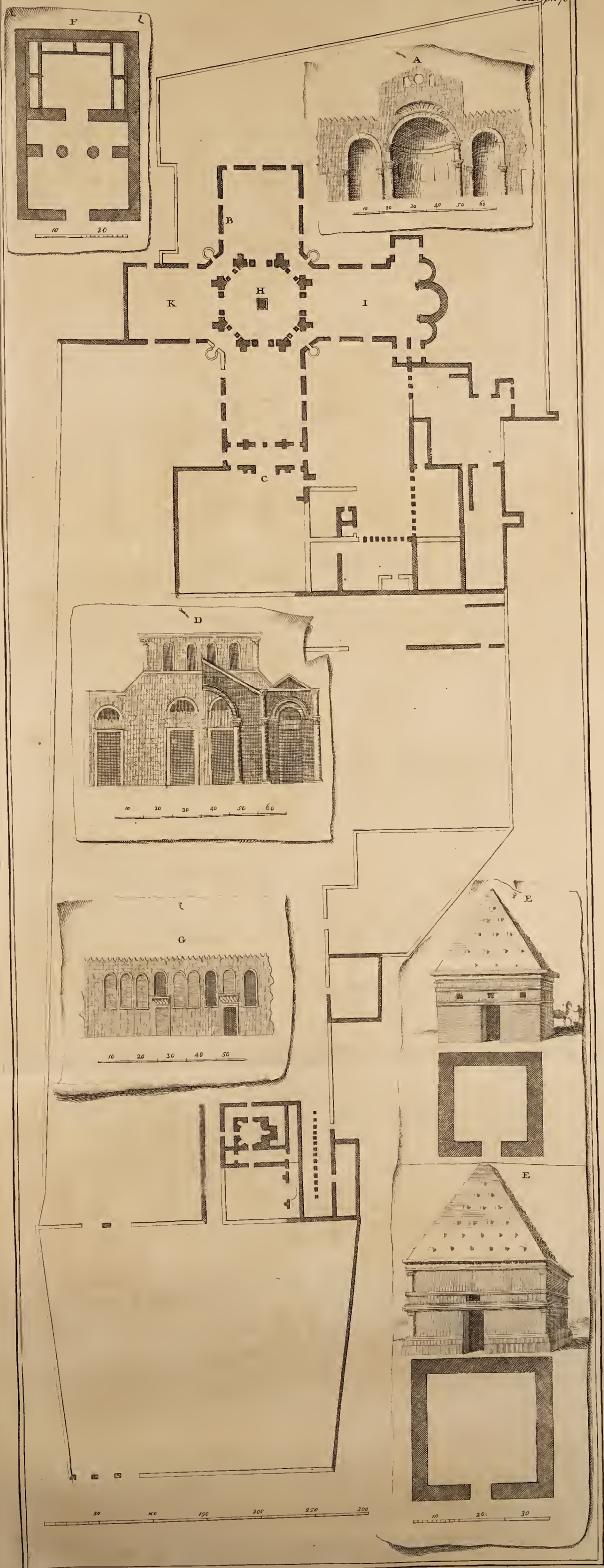
vent appears to have been built of large hewn stone, and is above a quarter of a mile in length; a plan of it may be seen in the twenty fourth plate. The church especially is very magnificent, and is built in form of a Greek cross; under the middle of an octagon dome are the remains of the famous pillar H, on which, they say, St. Simon lived for so many years; what remains of it was hewn out of the rock, that is, the pedestal, which is eight feet square, and a very small part of the column: The part of the cross to the east of this was the choir, at the east end of which are three semicircles, where, without doubt, there were three altars, and the entrances to them are adorned with reliefs; a view of it may be seen at A, and at G is a view of the outside of that part, which is marked B. The whole church is of the Corinthian order, which is executed in the best proportion under the octagon dome; but the other parts shew something of the decline of architecture: The grand entrance to the church was from the south at C, where there is a portico before it, on which much art is bestowed; a view of it may be seen at D. This convent was destroyed by a prince of Aleppo, at the latter end of the tenth century. I observed, that there was a ruined village below the convent. We went on an hour and a half to Ertesy, which is a village under the hill called Sheik Baraket. As I went this way, I saw several ruined villages, at some distance, built of hewn stone. I observed some antient reliefs at this village, particularly three victories, holding three festoons under three heads, on a marble coffin, with imperfect Greek inscriptions under them.

Sheik Baraket.

On the twentieth we went by a very difficult road up the high hill of Sheik Baraket, which is so called from a Turkish saint who is buried in a mosque on the top of the hill; a little way up the north side of this hill, in another road, there is an epitaph in Greek and Latin of a Roman foldier of the eighth legion; and at the foot of the hill to the north there is a Greek inscription on a sepulchral grot, that has two stately pillars over it. The mosque or burial place on the hill adjoins to an enclosure about eighty paces square, which seems to be of great antiquity; the wall is built of hewn stone, and is about three feet thick; there was a portico all round, as appears by several pieces of pillars standing; there are three or four tiers of stone remaining, and I could see that it was adorned with pilasters on the outside. It is probable, that in the middle of this court there was either some temple or statue, probably of Bacchus, as I concluded from some Greek inscriptions, which I copied from the outside of the walls, two of which seemed to relate to the wall built round the court, and the third is sepulchral. It is possible this hill might be famous for good wine, the situation of it being very advantageous for vineyards, and on this account the god of wine might be particularly worshipped here.

To the east and south east of this hill there are some magnificent buildings almost entire, which were probably built for places of retirement: From it we descended to the south into a fine plain; towards the north end of which the direct road passes from Aleppo to Scanderoon, and goes over the famous causeway and bridges that are built over the rivulets, which run into the lake of Antioch. The bridge consists of twenty four arches, and is called Morat Pasha; the causeway and bridges were built in





A *PLAN* and *VIEWS* of the CONVENT of ST. SIMON STYLITES,  
and of some ANCIENT SEPULCHRES.







in six months by a grand vizier of that name, under sultan Achmet, for the convenience of marching the army, and carrying the baggage to Bagdat. This road is now disused, because it is much infested by the Curdeens; so we went further to the south, into the high road from Aleppo to Antioch. Gephyra the first place in the Tables between Antioch and Cyro, was probably at this bridge, that word signifying a bridge in Greek. The western hills towards mount Amanus are called Almadaghy: About half an hour after we had left the hill we had Alaka to the left, from which this part of the plain has its name; to the north of it there are some ruins. On the hill to the east there is a magnificent ruin of the middle age called Kerayee; in an hour and a half we came into the high road from Aleppo to Antioch, at a village called Daina, which may be Emma in the Tables, the same as Imma of Ptolemy, placed in the road between Antioch and Chalcis, twenty three miles distant from the former, and twenty from the latter: The antiquities that remain here shew that it has been a place of some consideration, especially the great number of sepulchral grotts cut down into the rock, which is hollowed out into courts with several apartments round them; on some indeed I saw Christian Greek inscriptions: Among these sepulchres there is a very beautiful fabric, which is a square canopy of stone with its entablature, supported by four Ionic pillars on a solid basement: The place where it stands might induce one to think that it was some sepulchral monument; but the manner of the building would rather incline one to conclude that it was designed to place some statue in, as the object of worship; possibly it might be older than the burial places here, which may be of the times of Christianity. In the skirts of the village there are remains of two houses; one of them is large, with a great enclosure, and a tower; the other, which is smaller, has an Ionic colonade in front, both above and below; the cross over the doors, and two Greek inscriptions, shew it to be a Christian building of the same nature as many others I have mentioned. This seems to be the plain in which Aurelian first conquered Zenobia, as it is said to be near Imma, in the neighbourhood of Antioch; and I have been informed, that a pillar or obelisk was seen at a distance towards the south end of the plains of Daina, which might be erected in memory of this action. When we came to Daina I saw a great number of horsemen, and we were apprehensive that they were Curdeens, but, on enquiry, we found they were the pasha's people, who were in search of some cattle, which the Curdeens had stole. Between this place and Aleppo there are remains of an old causeway about three hundred yards long, made with very large stones, which has obtained the name of Julian's causeway.

We went on towards Antioch; not far from Daina we passed by two or three magnificent ruined villages, and in half an hour came to some low hills; and having gone as much further arrived at a small plain, in which I saw several ruins, and in about an hour came to a ruined village, and a handsome church almost entire; an hour further we came to a village called Tefin, which is very finely situated on a rising ground over a large plain, thro' which the river Ase, or Orontes runs; the lake of Antioch is in this plain, and it is bounded to the west by mount Amanus. In this village there are remains of the front of a church, adorned with sculpture,



ture ; and over the door of it is a defaced Greek inscription ; Tefin is famous for the best oil of olives in all the country. We passed over the plain in the night, and I observed the lightning shooting horizontally in the form it is represented in Jupiter's hand, and on the reverses of the medals of the Greek kings of Syria, which I took the more notice of, as I never saw it in that manner in any other country ; and, without doubt, from this they took the figure of it as it is seen on the medals.

We reposed at Tefin till nine a clock at night, when we set out for Antioch in company with an aga and his retinue ; in an hour and a half we passed over a large rivulet called Angoulè ; in about an hour more we came into a plain, and in two hours to the Orontes. I advanced some way before the aga, and when I approached the bridge called Gefer Hadid, [The iron bridge] a Curdeen rode away from it in full speed ; this bridge consists of nine arches ; there are two towers built to it, the gates of them are covered with iron plates, which, I suppose, is the reason why it is called the iron bridge. The Curdeens never venture over this bridge, so that all the country to the south west by the sea side, which is west of the hills, is perfectly safe as far as Acres, the Arabs not daring to pass the mountains to the west. I stopped at this gate until it was day.

On the twenty first, having crossed the Orontes, we came into a plain, and went to the south south west : On the east side of the plain there is a low ridge of pleasant hills, covered with trees, and at the foot of them a village, which has a large plantation of wood about it, and, if I do not mistake, it is called Bidembole. In about an hour and a half we came to the end of these hills, which approach to the Orontes, that river running south south west from the bridge to this place : Here there was a country guard to watch if any rogues attempted to pass that way. Beyond this place there is a tower, and I saw in two places some foundations of old walls, which probably are the remains of Antigonía, as I shall have occasion to observe ; this is about an hour and a half from Antioch. As I approached that city, I observed that the rocky hills were high and steep, and there are some sepulchral grotts in them ; there are also several fountains at the foot of the hills. I went within the walls of the old town, and stopping at a garden, sent a letter I had to a merchant under the protection of the English consul, who invited me to his house. I stayed a day at Antioch, then went into Cilicia, and came back again to that city, of which I chuse to give an account on my return.



## C H A P. XX.

Of the places between ANTIOCH and BAIAS in CILICIA.  
Of the battle between ALEXANDER and DARIUS, and  
of SCANDEROON.

ON the twenty third we set out from Antioch to the north, crossing the Orontes on a bridge, and in half an hour passed over another bridge; in an hour and a half more I saw a village at some distance on the right, called Aiaouerazey, crossed another stream on a bridge, and saw the river two or three miles to the right, that comes from the lake of Antioch, the waters of which run about eight miles southwards, and fall into the Orontes, it is called the crooked passage; and they told me, that the camels in the caravans ford thro' it in the way to Alexandria, as this is a more secure passage than that which is to the north of the lake. We went northwards in the plain under the hills, and passed at no great distance from the lake of Antioch, called Bahr-Agoule [The white lake], by reason of the colour of its waters: I was informed, that it is called also Bahr-Al-Sowda. The lake extends in length from the south south east to the north north west, and may be about ten miles long, and five broad. Having passed over two or three streams on bridges, we came in about three hours to the river Patrakene, over which there is a bridge of four arches, and two of them seemed to be antient. This may be the Oenoporas of Strabo, which he mentions a little before the hill Trapezon, and I suppose is that which is now called Benclesi, which I shall have occasion to mention. At this river Ptolemy Philomator, having conquered Alexander Bratas, died of a wound which he received in battle. In an hour more we came to a hill with a tower on it, at the entrance in between the hills; we travelled half an hour, and came again into the plain at Caramout, which is a walled inclosure, about a quarter of a mile in circumference, and has houses and shops in it, like a little town, being a place of defence against the Curdeens; a stream runs on the west side of it, near which we reposed for a short time, and joyned a small caravan. We then turned to the west between the hills; on the left is a high mountain called Alailum; we saw also, about two miles to the north, the strong castle of Pagras on the hills; this was the antient name of it in the Itinerary, in which it is placed sixteen miles from Alexandria, and twenty five from Antioch; which latter is a mistake, for the Jerusalem Journey (calling it Pangrios) puts it more justly sixteen miles from Antioch. As I have been informed a river called Sowda rises in the mountain to the west, and runs under this place, and is that river, over which the bridge is built, called Kefer Abead, and falls into the lake of Antioch; and, I suppose, that the lake is called Bahr-el-Sowda from this river, which seems to be the river Arceuthus mentioned by Strabo immediately after Pagraë, as running through the plain of Antioch; and as none of the antients mention this lake, it is probable that it has been made since their time.



The road over the hills is very dangerous by reason of the Curdeen robbers. We went over two hills much frequented by them, but they do not usually go to the west of these hills; we went by a terrace on the side of the hill, and saw great ruins of thick walls on each side of the road, which might be a tower, or gateway; and approaching near Baylan, we went through a pass cut in the rock; the former probably were the gates of Syria, which might be so called from their being built like a gateway, and the latter might be a pass to them. Baylan is about ten miles from Caramout; it is a large village, built on the side of the hills over the vale, and has formerly been much frequented by the Europeans, even from Aleppo, on account of the coolness of its situation, as it is at present by those of Scanderoon. This place is probably Pictanus of the Jerusalem Itinerary, placed nine miles from Alexandria and eight from Pangrios. This is one of the great passes into Cilicia; and as there were three<sup>e</sup> in all, it has caused some confusion in relation to them. The pass we now went through is either that which was called simply the gates, or the gates of Syria<sup>f</sup>, and perhaps sometimes the gates of Cilicia<sup>g</sup>. The second pass was near Iffus, supposed to be Baias, probably to the south of it; this was called the gates of Amanus<sup>h</sup>. Strabo does not seem to mention this pass, and it may be concluded from the degrees of latitude in Ptolemy, and the order it is in, that he speaks of the middle pass. The third I take to be the pass near Ægæa, from one part of Cilicia into the other, which was also called the gates of Amanus<sup>i</sup>, and the gates of Taurus; and I would distinguish it from the others by the name of the gates of Taurus, or Cilicia<sup>k</sup>. We went along the side of the hills for about two or three miles to the west, and descending, turned to the south, and having gone a mile, came into the plain, and travelling about six miles further we arrived at Scanderoon, as it is called by the natives; but the Europeans give it the name of Alexandretta. From this place we went to Baias, which is generally agreed to be the antient Iffus in Cilicia. The Jerusalem Itinerary calls it Baiaæ, and places it sixteen miles from Alexandria, and Ptolemy makes Iffus sixteen minutes north of that place. The bay also had the name of Ifficus from this town, which is situated towards the north east corner of the gulph. There is a little bay to the north of the town, where there are ruins of an antient port, in which the ships might possibly lie secure in former times, but now it is a very bad harbour, being much exposed to the south west winds, which are very dangerous; on the south side of it there is a mountain torrent, which comes from that opening, by which there is an ascent to the gates of Amanus; this is the middle way of the three mentioned into Cilicia: The bed of this torrent I suppose to have been the bounds between Cilicia and Syria with those who make all south of Iffus to be in Syria. Cicero mentions, in one of his epistles, that he was here called Imperator, after he had gained a victory. It is to be observed, that there was a third pass from Cappadocia into Cilicia, called the gates of Taurus, by which Alexander passed: The plain, to the

<sup>e</sup> Asperi tres aditus, & perangusti sunt, quorum uno Cilicia intranda est. Q. Curtii, lib. iii. c. 4. and Ptol. v. 15.

<sup>f</sup> Strabo, xiv. 676.

<sup>g</sup> Q. Curtii, lib. iii. 8.

<sup>h</sup> Arrianus ii. 94. Polybii Fragmenta xii. 8. Q. Curtii, lib. iii. 8. Ptol. v. 8.

<sup>i</sup> Strabo, xiv. p. 676.

<sup>k</sup> Cicero ad Atticum, Epist. 20.



west of the mountains in which Baias stands, is not above a mile wide, but is it a fine spot; and the gardens about Baias are the best in all these countries, insomuch that Aleppo is supplied with oranges and lemons from this place; they have a tolerable trade, by reason that the firman for importing rice and coffee from Ægypt is in the hands of some merchants here, and from this place it is distributed to Aleppo, and all the country round about <sup>1</sup>.

To the north of Baias is the famous pass into Asia minor <sup>m</sup>. The plain in which Baias stands is about two miles long; at the south end of it there is a rising

<sup>1</sup> Some English gentlemen went from Baias to Tarsus; they travelled to the north west an hour and fifty minutes, and came to a water, I suppose a rivulet; the same it may be that another calls the Delisu, and which, I was told, was called Dolichie; it is thirty yards broad, but very shallow. In half an hour more they arrived at Karabolat; in two hours and fifty minutes they came to the end of the bay of Scanderoon, and in thirty five minutes more to the iron gate, which was probably the old gate of Cilicia, and is, I suppose, that which is described by another person as a ruined gateway: Here they saw on the left a long causeway, which they thought might be an antient work. In an hour and twenty minutes they arrived at Kurkala, or Kurtculla, as it is called by another person; this may be Castabala of Ptolemy, and the same as Catavolomis of the Jerusalem Journey; at this place there is a large kane. In an hour and three quarters they came to a bridge in the plain, probably over a winter torrent, and in less than an hour to the end of the plain, and to a causeway which led through a streight to another plain, and in two hours they came to Myfos; their course hitherto was north west; this is thought to be Mopsuestia, and may be the same as Mansista of the Jerusalem journey; a river runs through it called Tahan, or Gehun, which is thought to be the Pyramus. Another person travelling this way says, that the Pyramus at Amuasfy is called the Quinda; that river ran into the sea to the west of Mallus according to Ptolemy, and Alexander passed over it before he came to Mallus, which seems to have been on the west side of that head of land, now called Cape Mallo, as Ægæ doubtless was on the east side of it, at the place now called Aias Kala. There was a bridge here over the river of nine arches, and it was two hundred and thirty paces long; at one end of the bridge are two pillars, on one of which there is an antient Greek inscription; five of the arches of this bridge were carried away by a great flood after violent rains in 1737. The town appeared to be old, and there is a castle within the walls on an eminence at the north west end of the town. From this place they went in a plain north to the north west, and in three hours and a quarter came to a high rock with a castle on it; in two hours and eight minutes to a running water; in three quarters of an hour to a bridge with two arches, and in a quarter more to a bridge with one arch, and in twenty minutes more to a third river; they lost their way, but arrived at night at Circe, or Sis. An

English gentleman who was travelling in this road, when he was two hours and a half from Misus, in the way to Cortculla, saw Anawasy, or Amuasfy, about three miles to the north, which seemed to be situated like Antioch on a high rocky hill; he thought it might be Cæsarea at mount Anazarbus, the city of Dioscorides and Oppian; it was destroyed by an earthquake in the time of Justinian. The medals of this place have a river for the reverse, and the city is said to have stood on the Pyramus. The next day they came in four hours and a half to a water; in a quarter of an hour to more water, and in half an hour to a bridge; in twenty three minutes they began to ascend the mountains, and in five hours thirty two minutes arrived at a spring, and in two hours more came to Adana, which is situated in a plain country: To the east of it there is a river, which is the old Sarus; there is a bridge over it of twenty arches, and it is four hundred and fifty paces long; the river seemed to be paved at bottom with square stones. They went on, and in two hours and ten minutes came to a bridge of three arches, in three hours and ten minutes more to a well, and after travelling an hour and forty five minutes they arrived at Tarsus; and before they entered the town, passed over the Cydnus on two bridges, one a hundred paces long, the other two hundred, both which seemed to be very antient. This is the river on which Cleopatra put Mark Antony with so much pomp; it is divided into many streams, and runs to the south east. The walls of the town are very old, and about two miles in circumference; there is a castle to the north east of the present town, and to the north of the old city; and on an eminence to the south there was another which is now destroyed. It is at present a poor town, though antiently it was very famous, both on account of its trade and learning, which probably is the reason why St. Paul, who was a citizen of this place, was so great a master of human sciences.

<sup>m</sup> It is said, that mount Amanus ended at this pass, which does not seem to be fixed by any author so well as by Strabo, who mentions it immediately after Ægea, and the mountains of Pieria, which, he says, joined to Amanus and to Rhossus. The mountain, which is north west of Antioch, is certainly the mountain of Pieria, on which Seleucia Pieriæ stood; but it is possible, that this mountain might run east, and then north, as far, at least, as the gates of Amanus; and one thing must be observed in



Battle between Alexander and Darius.

a rising ground or low hill, over which there is a road for about a mile that leads into a plain three quarters of a mile wide, and about a mile and a half long, having the mountains to the east, and the sea to the west; at the south end of it are some low hills, which extend four miles to the south, almost as far as Scanderoon. The reason why I am thus particular, is, because I take this to be the very plain in which Alexander vanquished Darius". Two rivulets run through this plain from the hills; that to the south is smaller than the other, and is called Merkes, from a village of that name on the mountains; a wall five feet thick runs into the sea, a little to the north of it, at the end of which there is a round tower in the sea which is in ruins, and another within it, which might be the remains of the antient port of Nicopolis, which I shall have occasion to mention. A little further are the ruins of an oblong square building of brick and stone; it is possible this might be the foundation of the altars which Alexander is said to have built near the river Pinarus: Opposite to the middle of the plain there is a narrow vale between the mountains resembling a large cleft, in which the small river Maherfy runs; this, I am inclined to think, is the Pinarus, being the larger of the two rivers. Darius is said to have marched his army towards it from Issus. At the south east corner of the plain there is a small single hill, the foot of which joins to the hills that are to the south; from this there has been a trench cut to the sea, and Alexander's army being encamped on those hills to the south, over which the road crosses from Scanderoon, a fitter place could not be found out for the tent of Alexander, nor a more proper situation to receive the unfortunate family of Darius. Alexander hearing of Darius's approach, sent Parmenio to guard the Syrian gates, and came and encamped his army at Myriandros, which was to the south of Alexandria; he wisely left the other way open for him to enter, it being his policy to draw him into narrow places, where a large army could not engage to advantage. When Darius crossed the moun-

favour of this supposition, that Ptolemy says, the Singas, which fell into the Euphrates, rose out of the mountain of Pieria, which it could not do, if that mountain did not extend further north than the Syrian gates: For all the rivers that way, which are south of these passes, fall into the Orontes; but if mount Pieria extended so far, the Singas might rise in the middle of it, and run between Amanus and Taurus to the Euphrates; for in the plain the rivers run towards the Orontes. Another thing which favours this opinion is, that Ptolemy places Pagrae, and the Syrian gates in Pieria. Between the mountain of Pieria at the sea, and mount Rhoffus was mount Coryphæus.

All geographers seem to call the country to the west and north of these hills Cilicia, except Ptolemy, who seems to make some line from the gates of Amanus to be the bounds, which I take to be the bed of a winter torrent, that in a manner washes that south side of Baias, and comes out from the vale between the hills, by which one passes to those streights. Cicero mentions these two ways as passes into Cilicia, and the Jerusalem journey places Pictanus in Cilicia, and Pangrios in Syria. The only conjecture that can be made in favour of Ptolemy

is, that possibly in the division of the Roman provinces, so much of Cilicia might be added to the province of Syria: On the whole, difficulties arise on several accounts in considering the geography of these parts; though the mountain, which is north west of Antioch, is commonly understood to be mount Pieria, yet it seems to have extended, first northward, and then to the east, near as far as Antab, if it be true, that the Singas rises out of this mountain: Notwithstanding this all these mountains, except that part which runs west of Seleucia Pieriæ, seem sometimes to have been called mount Amanus, and perhaps the western ridge of mountains near the sea was really mount Amanus, and the eastern part mount Pieria, as we may likewise suppose that mount Amanus was between mount Pieria and Taurus to the north of it, and yet Amanus is sometimes called mount Taurus; for Antioch, where Antab now stands, was called Antioch at mount Taurus. Another difficulty arises from the different bounds that are given of Cilicia and Syria, as already observed; and a third from the three passes, which in their names are confounded with one another.

\* See Quintus Curtius and Arrianus.

tains,



tains, he went a little to the north and took the city of Issus, imprudently leaving Alexander behind him to the south, who hearing that Darius had crossed the mountains, advanced to meet him, and encamped among the hills of Cilicia in a place only broad enough for two small armies to engage. Darius having taken Issus, advanced towards the river Pinarus, and Alexander having drawn him into the fittest place that he could desire, the battle ensued, which determined the empire of the world. It is to be observed, that these rivers being choaked up, the ground is become so morassy, that now two armies could not be drawn up in that place; the sea likewise seems to have gained on the plain: It is not probable that the battle was in the plain of Baias, because that is large enough for two great armies to draw up in; and Darius is said to have marched towards the river Pinarus the day after he took Issus, which implies that he marched some way from Issus, and did not engage in the plain at the walls of it. But what seems to determine that famous action to this place, is a very curious piece of antiquity, which no body has taken any notice of as such: On the hills to the south, in the face of the plain, and rather inclining down to the sea, there is a ruin that appears like two pillars, which are commonly called Jonas's pillars, on some tradition not well grounded, that the whale threw up that prophet somewhere about this place. It was with the utmost difficulty that I got to this ruin, by reason that it is in the middle of a thick wood; when I came to it, I found it to be the remains of a very fine triumphal arch of grey polished marble; the top of it, and great part of the piers, S. were fallen down; a plan and view of it, shewing what remains, may be seen in the twenty-fifth plate at T; the corners of it were adorned with pilasters; the principal front was to the south, where there was a pillar on each side, the pedestals of which only remain. There seems to have been a passage in the eastern pier up to the top of it; the inner part is built of a kind of mouldering gravelly stone or earth, cut out like hewn stone, and appears almost like unburnt brick; and I should have thought that it was a composition, if I had not seen such a sort of stone in this part. In order to strengthen the building there is a tier of marble at every third or fourth layer; what remains of the architecture has in it so much beauty that one may judge it was built when that art flourished, and might be erected to the honour of Alexander by one of the kings of Syria. There are remains of a thick wall, which seem to have joined to the arch, and to have been thrown down; it was probably part of the walls of Nicopolis, which city was doubtless built in memory of Alexander's victory over Darius, and on this account received its name; and probably the road went this way, until they might have occasion to carry it further from the sea. If this wall of Nicopolis extended to the mountains, it might serve as a defence of the pass, which may be the reason why it was demolished.

We went from Scanderoon to Baias on the twenty sixth; having travelled about a mile, we turned the corner of the bay, and went northward in a plain about half a quarter of a mile broad; we soon left the shoar, and went by a gentle ascent up to the top of some low hills covered with wood; we soon after ascended a higher hill through woods, the road being a little to the east of the abovementioned arch; we descended



cended from this hill into the plain, where, I suppose, the famous battle was fought, and went to Baias in the road already described. We took some refreshment in the kane, and set out again for Scanderoon; they told me, that to the east of the arch there was a village among the mountains, called Kaihib, and another south of it, called Oxkey, which was a nest of rogues. At the river Merkes we overtook the aga of the independent bey of Baylane, with about sixty military men; they were going to Arfous, as they said, to take some robbers; but I was afterwards informed, that it was to raise money, or drive away the cattle of those who could not pay what they exacted; they called to me, and desired me to take coffee. The aga had a Venetian slave, who was taken so young that he could not talk Italian; he offered to sell him to me, tho' I apprehended he was not in earnest, and they desired I would not go on before them. I overtook them afterwards, reposing in another place, and they stopped us again, but I sent my man to him to desire him, as it was late, not to detain me; and on a promise not to say any thing that they were coming, they permitted us to go on, and we arrived at Scanderoon. This place is situated on the south side of the bay, and near the south east corner of it: It is a tolerable port, the ships lying not far from the shoar. About half a mile from the town there rises a very plentiful spring of fine water, called Joseph's fountain; it makes a considerable stream, which winding in the plain, passes through the town, and falls into the sea; but the channel of it is so choaked up in the plain, that it has made the country round about it a morass, which is one great reason of the unwholesomeness of the air in summer, at which time the Europeans live most in Baylan, and always sleep there; and if, by any accident, they are obliged to lie here, it is worse than if they had stayed in Scanderoon all the summer. During the time I was here I always slept on board a ship, which they do not judge dangerous. This air causes a sort of lingering disorder, often attended with a jaundice; and if they do not change the air, they commonly die; it also often throws persons, when they first come, into violent and mortal fevers. It is said the place was formerly ruined by the grand signor's constantly landing his army here for the Persian wars; and that before that time the country being drained and well improved, the air was not bad: Tho' it is the port of Aleppo, yet it is now only a miserable poor town, that has rather the appearance of a small village. A factor for each European nation, that trades this way, resides here, and the trade is the only support of the place<sup>n</sup>. About half a mile to

<sup>n</sup> Alexandretta has been generally thought to be Alexandria ad Iffum, called in the Jerusalem Itinerary Alexandria Scabiosa; but this place is but eight miles from Baias, which is the old Iffus, whereas all the antients agree in placing it sixteen miles to the south of Iffus. About three miles to the south of Scanderoon there is a stream which runs from Baylan, and has its name from that place, where there are some very small ruins of brick buildings. It is possible Alexandria might be here; but even this is too near, and I should rather think that it was about the first hills three leagues to the south of Scanderoon; for a little to the south of this height I saw ruins of a tower built of brick,

with mortar laid very thick between, not to mention that the antients were generally fond of building on high places for strength. And to confirm that the beforementioned distance of this place is no mistake, the Pylæ are spoken of as five parasangs, or eighteen miles and three quarters distant from Iffus: These Pylæ seem to be those of Syria, and the distance agrees very well; for it being three miles from the pass to Baylan, and fourteen from that place to Baias; this agrees very well with the distance mentioned. Half a mile from this place we passed a stream called Shengan, which might be conveyed to the old town.



the south of the town there is an octagon castle well built of hewn stone, the walls of it are low, but each side is defended by a tower ; it is called the castle of Scanderbeg or Alexander, and seems to have been built by the Mamalukes, who were the best architects in these parts and probably the design of it was to hinder the landing of the Ottoman forces : To the north of it there is an old square tower, which is now inaccessible, by reason of the morafs.

C H A P. XXI.

Of mount RHOSSUS, and other places between SCANDEROON and KEPSE, the antient SELEUCIA.

WE set out from Scanderoon to the southwards twenty seventh, passed by Scanderbeg's castle, and went near the sea shoar to the river of Baylan, which is about three miles from Scanderoon : I saw some walls near it, and a ruin of antient brick, in which the mortar was laid very thick ; it had something of the appearance of a bagnio. We went on by the sea shoar, and in about three hours from Scanderoon came to a stream called Shengan, and soon after to some high ground near the sea, and to another stream called Agalicpour. We went over the hills into a plain, and in half an hour came to a rivulet called Farfalic, where the aga was, whom we overtook in our return from Baias to Scanderoon ; and afterwards we met some of his men driving off the people's cattle. One of them asked us to give him some bread ; and meeting another company, one of the fellows opened our bags by force, and took out all our provisions ; afterwards we met two more, and one of them taking a fancy to something that I had, asked me to give it him, and, on my refusal, levelled his piece at me ; so I thought it the securest way to give such a trifle, without being obliged to do it by force. In order to avoid meeting any more of them, we went along the sea shoar in a very bad road. Having travelled about an hour we turned to the east, and then crossed a rivulet to the south called Dulgehan, and reposed in a fine lawn, encompassed with plane-trees, and large alders.

Ptolemy makes the latitude of Myriandrus to be twenty minutes south of Alexandria, and I conjecture that this place might have been on the river Dulgehan. Strabo mentions it as one of the places on the bay of Iffus ; and Ptolemy puts it ten minutes north of Rhoffus, with which this site agrees very well, but it is at most not above twenty miles from Scanderoon. However, supposing Alexandria to have been further south than Scanderoon, we may rather conclude, that Ptolemy might be mistaken in the distance between these two places, than in that between two such remarkable towns as Alexandria and Iffus, in which others also agree with him : To the south of this place indeed there are two or three rivulets, on one of which Myriandrus might be situated. The large plain of  
Arfous



Arfous begins a league further to the south; it is about three miles wide, and ten long, extending to Jebel Totose, the antient mount Rhoffus, of which Arfous, the name of the plain, may be a corruption. This mountain, as observed before, is known to mariners by the name of Cape Hog, and is the south point or head of the bay of Iffus, now called the bay of Scanderoon.

Arrian says, that Alexander having passed the streights, that is, the streights of mount Taurus, out of Cappadocia, encamped at the city Myriandrus, by which he seemed to be prepared to encounter Darius, if he should force the gates of Syria, where he had placed a guard; in which case, if he moved northward, he could march up to him, and give him battle in some of these narrow plains to the north; or if Darius came to meet him, he could advance towards him in the narrow valleys between the hills, and not permit him to come so far as the great plain of Rhoffus, or Arfous, in order to draw up his large army to advantage.

North of that plain, and to the west of the supposed Myriandros, there are some low hills, which run north and south, on which Alexander's army might be encamped near Myriandrus; and if Darius had come to meet him, he could have given him battle in the narrow plain between those hills and the mountains; for this is the way Darius would most probably have taken, the road by the sea side being for the most part hilly. How Alexander conducted his affairs on Darius's passing the other streights has been observed, and histories are full of the particulars of that memorable action.

Being come into the plain of Arfous, I observed, that there was a narrow plain to the east between some low hills and the mountains; here it is possible Alexander might have designed to have drawn Darius to an engagement if he had forced the pass of Syria. In three quarters of an hour we crossed a stream, and in half an hour more a second, and about half a league from it came to a village of Turcomen, in the middle of a fine plantation of mulberry and fig trees; the vines being planted so as to twine about the latter. The people led us to their vil-

° South of the plain of Arfous we came to mount Rhoffus, which joins the other mountains to the east and south. Strabo says, the mountains of Pieria join to Amanus and Rhoffus; I should have rather thought Rhoffus a part of the mountain of Pieria, and Coryphæus another part of it, that is the high mountain between it and the city of Seleucia Pieriæ. The exact division of the country, according to the old geography, seems to be confused: Pliny and Mela call it Seleucis Antiochene. The truth is, Seleucis seems to be divided into Pieria, Cassiotis, and Seleucis Proper; in the last Ptolemy places only Gephyra, Gindarus, and Imma, that is the plain to the north of the Orontes, extending from Imma in the Aleppo road to the country near Seleucia Pieriæ on the sea. He mentions the places of Pieria, but they seem only to be such as are inland, probably on the very mountain of Pieria, being Pinara, the gates of Syria, and Pagrai; the first is unknown, and the two others are on the moun-

ains. In the very beginning of his account of Syria, without putting down the particular territory, he mentions Alexandria, Myriandrus, Rhoffus, the rock of Rhoffus, Seleucia Pieriæ, and the mouth of the Orontes; these I take to be the maritime towns of Pieria. The maritime places that follow from Posidium to Balenæa inclusive, are mentioned only under the general denomination of Syria, and seem to be the maritime places of Cassiotis, Posidium being a little to the south of mount Cassius. On mount Rhoffus there was a town of the same name; and I was assured, after I left those parts, that there are great ruins to be seen there; and the rock of Rhoffus is mentioned in the same degree of latitude: From Posidium I saw a rock in the sea, at some little distance from the point of the mountain; this is thought to resemble a boar's head, which might give occasion for calling this point of land Ros Canzir [The Boar's head]; and it has the same signification in other languages.

lage,



lage, where they formerly lived in great affluence, until they had of late been much oppressed by their governors. I saw here several broken pillars, especially about the Turkish burial place; as it rained, thundered, and lightened, we lay all night in one of their out houses. On the twenty eighth we went on, passed a rivulet called Boilu, and in an hour came to Alhope, an Arab village; there are many winter torrents about this place, that spread over the plain; in an hour we came to some hills that stretch westwards from the mountains, and arrived at a village on the foot of them, where the people were afraid of us, but sent a man to shew us the way: Having passed these hills we ascended others to some hutts that belonged to a village called Eimerakesy; we reposed here under the shade of a tree, and the people very civilly brought us bread and milk. Here I hired two men to go with me over mount Rhoffus, now called Totosè; the men I had taken with me from Scanderoon returning from this place. We went to a village very pleasantly situated, the hills encompassing a vale below, which forms a sort of amphitheatre, and produces plenty of fruit, as oranges, lemons, peaches, and pomegranates. We had also, from this place, a fine prospect of the sea, of Aias-kala on the point of Mallo, of the bay of Tarsus, and mount Taurus; one of the men of whom I had hired horses being of this village, the people were very civil; I was conducted to a house, and a youth brought me a present of pomegranates; as the weather was bad we stayed here all day; the head of the village came to us, and we had an entertainment of boiled wheat with meat in it, and a dish of the pumkin kind, dressed after their way. In the evening I moved to a tree, under which we reposed all night. On the twenty ninth we ascended an hour thro' woods of pine trees to a spring of water, and afterwards as much further, by a very steep ascent to the highest part of the hill which we were to pass, the mountains being much higher to the west; we saw a deep valley below, and travelling on upon the mountains, we came to a fine green spot, where I saw laurel and yew, the only place in which I had seen the former grow wild; and I had not observed the latter out of England, except in gardens; there were also box trees and horn bean on this mountain in great abundance. We at length descended into another valley to the south, which seemed to divide the mountain; we went in it about two hours, and came to a large rivulet called the Oterjoyè. We went an hour further in this valley, and ascending, in three quarters of an hour we passed by two or three houses, where the people would not receive strangers; so we went an hour further, crossing to the other side of the vale, and came to a few houses, where we lay on the top of one of them; the houses are low, and usually built against the side of a hill, to save the expence of a wall. On the thirtieth I saw to the west ruins of a thick wall, and of some houses. We travelled three hours in a very bad road, and coming to the south side of the mountain, passed by a ruined church called Motias, and soon after saw to the left the first of the three Armenian villages in this country, which is called Alchaphah. We passed by a large ruined convent called Gebur, where there are remains of a lofty church. In another hour we arrived at the second Armenian village called Iônélac; these villages have each of them a church, and are governed by Christians,



ftians, called caias, or deputies, appointed by the Turkish governors; but they are liable notwithstanding to the oppression of the Turkish officers, who are sent among them to collect their rents and taxes, and when they have made fine improvements, they often take them entirely out of their hands.

To the west, among the mountains, there was a small volcano, or eruption of fire, which may still continue. I had an account of it from an English gentleman, who went to see it not many years ago: When he was conducted to it, they were obliged to descend a hill with much difficulty, the surface of which they found very hot, and on the side of it came to the volcanoes, being two small holes, out of which there issued a smoak, and, as they were assured, sometimes a flame; the people of those parts, who conducted them, were of that sect, who are said to be worshippers of the devil, of whom I shall give an account. They obliged them to buy a cock, and carry to the place, and would have them sacrifice it; but they excused themselves, and left the infidels to perform that superstition: They took up their lodgings with them; but one of the gentlemen, who understood Arabic, finding they were to be plundered at least, they departed precipitately, and escaped the danger.

Travelling still on the side of the hills, we went westward, crossing several deep beds of mountain torrents, with steep hills on each side; and ascending a hill a little to the north west, came to the third Armenian village, called Kepsè.

## C H A P. XXII.

### Of KEPSE the antient SELEUCIA of PIERIA.

**K**EPSE is situated about a mile from the sea, and is remarkable, as it is on the spot where the antient Seleucia Pieriæ stood, a place of a most extraordinary situation, of great natural strength, and well fortified by art. Seleucus the first, king of Syria, built it soon after he had vanquished Antigonus, at a time when he was not settled in his kingdom, and probably fortified this city, with a political view to have it as a place for the last resort in case Antioch should be taken; for there are many considerations that would otherwise have induced him to have built the city on the plain below; and about the port there was actually a well fortified suburb, where, for conveniency, they held their markets. Seleucia was situated on a rocky soil, on the south side of the mountain, very near to the south west corner of it; a plan of the city may be seen in the twenty-fifth plate. The walls on the south side at A were built on high cliffs over the plain; to the west at B on the brow of a steep descent, over the bed of a mountain torrent, that runs southwards into the plain; to the north at C on cliffs over the bed of the same torrent, and towards the north east part these cliffs are very high and perpendicular; there is a descent within the walls from the north east,  
north









A *PLAN* and *VIEW*



of ALEXANDER'S ARCH.



A *PLAN* of SELEUCIA.



north west, and east ; and a steep descent on the east side without the walls, which cannot be less than fifty or sixty feet deep ; at the bottom of it there is a natural fosse ; but here the place being weakest, there was a double wall at D ; the outer one consisted of very large stones, and was ten feet thick ; the inner wall was well built of hewn stone, and defended by square turrets about fifty paces apart. On the east side of the city there is a very narrow bed of a winter torrent, which is a natural fosse from F to V ; there being a great descent from the wall down to the rivulet ; there is also a gentle descent within to the south east corner, where the rock is low, and consequently the situation weak, the walls are there very strongly built, and defended by a large square tower, and a strong enclosure at H made within them, as a sort of a castle for defence, in case the outer walls should be taken ; there is also a castle at G, and another at X. From the north east corner F, is the greatest height of the hill, which may be looked on as the summit of it, continuing the whole length of the double wall ; and from the north and east sides there is a descent to all the other parts of the town. In such a situation it must have been difficult to have conveyed off the water ; but this they contrived by making drains arched over, which begin at some distance from the walls, and lessening as they approach to them end at the walls like pike holes. These drains are filled with large stones, so that the water had an outlet, without any considerable openings that might weaken the city. In the plain near the south west corner of the city there was a fine basin I, which was walled round ; the design of it was to receive the shipping ; from it the passage, or channel K leads to the sea. To the north of this channel there is a flat spot of ground, about half a mile square at L, to which there is a gentle ascent, where at the south west point of the hill was a tower M. On this spot also there is another strong tower N, from which a wall was built over the sea cliffs to the north as far as the famous channel O, cut in the rock, which I shall have occasion to mention ; this together with the wall, enclosed the port, and joyned it to the suburb below. This tower seems to have been designed as a defence to the port, as well as the tower M. On the south side also of the entrance there was another tower P, built on the rock which beneath was hollowed into a room twenty four feet long, and ten feet wide : Near this there is a pier Q, which runs into the sea, and is eighteen paces wide, and about sixty seven long ; it is built of very large stones, some of which are twenty feet long, five deep, and six feet wide ; the stones have been joyned together by iron cramps, the marks of which are still to be seen. A little way to the north of this there is such another pier R, fifteen paces wide, and a hundred and twenty long ; and the bottom being kept clean and open between these piers, it is probable the shipping lay there in the summer, as in the winter they were doubtless laid up in the basin : The south side of this basin, and the entrance to it were built strong for defence, and a wall was carried from the basin S, about half a furlong to the south, defended by towers, for greater security. From the east end of the basin the wall T was built along near a rivulet, that comes from the east side of the town, and that wall was carried on to the cliff at the south east corner of the city.

On



On the south east side of the city there was a strong gate Z, adorned with pilasters, and defended with round towers. This gate is still standing, almost entire, and is called the gate of Antioch.

The stream and mountain torrent, as I observed, ran on the west side of the town towards the south, and consequently must have gone where the basin now is, and, after heavy rains, must have overflowed all those parts, and done much damage; so that, I suppose, in order to carry the stream another way, that extraordinary work was executed, which Polybius takes notice of as the only communication the city had with the sea, which, he says, was cut out of the rock like stairs. It is the passage O, which is from fourteen to eighteen feet wide; the first part from the east, for two hundred and sixty paces in length, and about forty feet in height, is cut under the foot of the mountain; the rest, which is about eight hundred and twenty paces in length, is sunk down from fifteen to about twenty feet in the solid rock, and is open at top; it ends at the sea, and the last part is cut down lower, and great pieces of rock are left across the passage to make the entrance difficult, there being a path left only on one side, which might be closed upon any occasion; they call this in Turkish, Garice [A channel for water]. It is not cut with steps, as Polybius describes it; along the sides of it there are small channels to convey water from the higher parts to the ground, which is to the south of it, and is the south west corner of the hill that is cut off by this channel, and is separated from the hill on which the city stands by the bed of the torrent, which goes to the port. This extraordinary channel ends a little way to the north of the northern pier R. The water formerly run through it, but now it does not go that way, unless after great floods: It is said, that the Arabs coming into these parts, turned the water to the north west, where I saw it run by a sort of a subterraneous passage at T; the stream also in some parts takes its old course, though strong walls were built, which are still standing at W, to turn it another way; but it is to be questioned, if they had not some contrivance to carry part of it to the suburb about the port, and to the basin, when it was necessary, in order to fill it; and part of it now runs into the basin, which is choaked up and become a morass; and the water at present goes in two small streams into the sea, one through the channel of the basin, and the other to the south west of it at Y. The top of the hill, on each side of the artificial passage through the rock is cut into sepulchral grotts, especially on the south side; some of these are very grand, and have courts before them, with several apartments one within another, supported by pillars of the solid rock; some of them which are near the passage have epitaphs cut on them; there are likewise many imperfect inscriptions and several reliefs, which seem rather works of fancy than for any particular design; but the chief burial places were grotts, near the south east corner of the town by the side of the road that leads to Antioch. To the north of the town there are some aqueducts cut through the mountains, by which the water is brought a considerable way, and might be made in order to secure a constant supply; though they have springs on the very height of the town; but without doubt they were not sufficient for so large a city, which was at least four miles in circumference. On the north side, under the walls which  
are



are opposite to this aqueduct, there is an oblong square open place cut in the cliff, about twenty-four feet above the ground; it is eight paces long, and three wide, the ascent to it is by a ladder; there are two niches also cut into the rock, which seem to have been designed for altars; over one of them there is a large cross in relief; they call it the convent of Codryllus, and it is probable that it was the hermitage of some Christian of that name. Above this, near a quarter of a mile to the east of the city walls, there is a sepulchral grotto, over the door of which is a relief cut on the rock, representing a woman sitting in a chair, leaning her head on her right hand, and holding with her left the right arm of the chair, as in a melancholy posture; before her stands a child which is probably designed for her daughter; on one side there is a relief, in which the woman is giving something to her child; this probably was a sepulchre made for a beloved daughter. There is another hermitage which they call faint Drus, and a narrow ascent over it cut out of the rock up the side of a steep cliff, which leads to a spot that they call a castle, and might be designed for a place of retreat. I went along the side of the mountain towards the west, to the north of the stream that runs on the north side of the city, and soon passed by the ruins of a large convent with its church, from which I ascended northwards by a very difficult way to the east end of the summit of the mountain, which is very narrow, and on three sides there is a steep precipice. This summit of the hill, which is exceedingly strong by nature, is worked into a little fortress, and they call it the castle; but it is contrived in such a manner that nothing is seen on the outside; the rock is worked into a fence like a wall, and is supplied in some places with an artificial work; and under it the rock is hollowed into a large cistern. This place, which might be defended by a small number of people, seems to have been designed as a private retreat for a few persons in any danger, where they might secure things of the greatest value. Returning down to the convent, I went to the west till I came to that part of the mountain which is near the sea, and turning northwards walked about four miles in a foot way over the sea, to view some ruins: This road goes all along to mount Rhossus, and so to the plain of Arsous; I was disappointed as to the ruins I went in search of, finding only the remains of a little convent and its church, and a few small chapels about the mountain, which probably belonged to hermitages, and some cisterns built to receive the water from the mountains.

Within the city there are very few ruins to be seen except of the walls: Towards the south part there is a raised ground a, in a regular form, where possibly there might be a temple; on the west side of the road that runs to the south east through the town, are some remains of pillars standing at b; towards the gate of Antioch Z, there is a large square d, which is levelled by cutting away the rock, and it is shaped in some parts like a wall. This might be either the court to some large building, or the site of some publick edifice, or possibly might serve as a reservoir for water. To the north of this road there is a hollow ground like the bed of a torrent, and over it to the east a height, where I concluded from a regular piece of ground that there might be another publick building. This is all that is to be seen of those magnificent temples and buildings



of which Polybius makes mention. The northern part of the town was well watered, but there is no prospect from it: I saw remains of aqueducts on the ground, that were carried from some of the highest springs.

The southern part of the city was very pleasant, commanding from most parts a view of the sea, mount Cassius, the port, the plain to the south, and of the Orontes running through it. The publick buildings seem to have been in the parts already described, and it is probable that they were inhabited by people of distinction; and here the kings of Syria might have their palace. I observed one particularity in the building of the walls of the city, by which I afterwards distinguished the buildings of those ages; they set one tier of stones on the end lengthways, with the broadest side outermost, and the other tier flat with the ends outermost, and so alternately.

I observed a particular fashion among the women of Kepsè; they wear a sort of caps made of silver money, fastened round in rows by holes made in them: Among these there are many antient medals of the Syrian kings, and of the city itself, which are often found here; so that the head of a lady of Kepsè is often a very valuable piece of antiquity.

From this place I crossed over the plain southwards about four miles to the Orontes. From the mountains the country appears like a plain all the way to Antioch; but about a league to the east from the sea, there are low hills almost as far as that city, which have fruitful valleys between them. We saw on the east a pleasant village on a hill, which seems to have retained its antient Greek name, being called Lysias.

Port of Antioch.

I went towards the mouth of the Orontes to see if I could find any remains of the antient port of Antioch, which I discovered before I arrived at the mouth of that river, at the distance of near two miles from the sea. There is a large bason so filled up, that I could not be certain whether it was of a multangular, or round figure, but I took it to be the latter; it was filled from above by the river, at a place where the river winds, so that the stream flowed directly into a canal that leads to the bason, by which the shipping entered into it. This canal had, without doubt, flood gates to hinder too great a quantity of water from running into it on any rising of the river. I observed from the north east side of the bason two canals, winding round part of it in a circular form, one within the other, having no outlet, which seem to have been designed as places for laying up their vessels. Near a mile to the west of this bason there are ruins of several houses along the river, which do not seem to be of any very great antiquity, but probably were houses of merchants, and warehouses, when Antioch flourished in the middle ages, at which time it was called the port of St. Simon, probably from a monastery which is built on the north side of mount Cassius, and is very difficult of access; it is still seen facing the port, and was probably dedicated to St. Simon, or it might have its name from the convent on the hill called Beneclisy, half way to Antioch, of which I shall give an account. To the west of this port there are ruins of a small church, and very near it a ruined enclosure, about eight paces square, the walls of which are twelve feet thick; this seems to have been a kind



of fortrefs, and it might ferve alfo for a kane, and for warehouses. The prefent port is a little further to the weft, about half a mile from the mouth of the Orontes; the boats come to the banks of the river, and there are only a few huts built as warehouses for the falt that is brought to this place from Tripoli, and for the rice that is imported from Latichea, and is brought to that city from Damiata in Ægypt. The Orontes here is deep, though not very wide, and the river as formerly might very well be made navigable to Antioch, which is computed to be about twenty miles from the fea; but, they fay, the bed of the river is choaked near that city. In all this plain they talk Arabic, tho' on the hills on each fide they fpeak Turkish, and the Chriftians, who are not Greeks, talk Armenian.

Mount Caffius is now called Jebel Ocrab [The bald mountain]; it is <sup>Mount Caffius.</sup> about two miles fouth of the river; but a little above the old port the foot of the hills come to the Orontes; it is certainly a very high mountain; but Pliny feems to exceed when he fays it is fo high, that, at the fourth watch, they faw the fun rifing in the eaft, and turning themfelves to the weft, they might fee day and night at the fame time; and he fays moreover that it was four miles in perpendicular height. I know not what mountain Anti-Caffius could be, unlefs it was a fummit of mount Caffius to the fouth, which appears but in very few places, and, I think, I faw it only from one place near Pofidium, all the other hills being very low with regard to mount Caffius.

All this country is much improved with mulberry trees for the filk worms; thefe parts producing great quantity of filk, and not a little tobacco, which is fome of beft in Syria; I went eaftward from this place to Antioch. About half way there is a long high hill to the north of the river, which is called Beneclefey [The thoufand churches] probably from a great number of churches formerly on it: At the top of it are the remains of a very noble convent, called faint Simon Stylites; the whole was encompassed with a wall built of large hewn ftone, about ninety paces in front, and two hundred and thirty in length. The church feems within to have been a Greek crofs, though the building without is fquare, and there were probably two chapels, a facrifty, and chapter-houfe, to make it a fquare; the middle part was an octagon, four fides of it being open to the church; and, as well as I could judge, there were four altars in the other four fides; in the middle of the octagon is the lower part of faint Simon's pillar, cut out of the rock, with two fteps to the pedeftal; it is exactly on the model, and of the fame dimensions, as that near Aleppo. This hill is a rich fpot of ground, and a fine fituation, commanding a view of the fea, of the plain, of the river winding between the hills of Antioch, and of the lake beyond it, not to mention the pleafant country which was the fpot of the antient Daphne. This may be the hill Trapezon, fo called in Greek from its refemblance to a table; for Strabo, immediately after it, mentions Seleucia and Rhoffus. The Greek patriarch, about thirty years ago, endeavoured to get this beautiful place into his hands, and was well guarded with firmans from Conftantinople; but the mob rofe at Antioch, and the people there, and of the country round about, came in great numbers, and deftroyed not only the new building, but alfo what remained of the old. As I went down  
the



the hill I saw some few ruins, probably of hermitages and churches, and came a second time to Antioch.

### CHAP. XXIII.

#### Of ANTIOCH.

Antigonia.

**A**Ntigonus, who succeeded Alexander in the government of Syria, built a city near the place where Antioch now stands, and called it Antigonia. Enquiring for ruins of an old city near Antioch, I was informed there were some signs of an old town, about a league and a half to the east of Antioch; and when I came to Antioch from the east, as mentioned before, I observed at a place where a point of the hills makes out nearest to the river, the foundations of very thick walls, and further west some others, which I concluded to be the walls of Antigonia, and may be the foundations of the two gateways; it is probable the walls were built to the river, and the low hills over it fortified. Seleucus vanquishing Antigonus, did not think this situation strong enough for the capital of his kingdom, so destroying the town, he built, with the materials of it, the city which he called Antiochia, after the name of his father.

Antioch.

Antioch is remarkable for its extraordinary situation, as well as for having been one of the most considerable cities of the east. It was the residence of the Macedonian kings of Syria for several hundred years, and afterwards of the Roman governors of that province, so that it was called the queen of the east. It is also remarkable in ecclesiastical history for being the see of the great patriarchate of the east, in which St. Peter first sat; it was here that Barnabas and Paul separated for the work of the gospel<sup>p</sup>, the latter embarking for Cyprus. This city is often mentioned in the Acts of the Apostles, and particularly that the disciples of Christ were here first named Christians<sup>q</sup>; so that it was called the eye of the eastern church. It was at this place the great unfortunate Germanicus sunk under the jealousy of Tiberius, who made use of Piso to poison him. Many emperors when they came into the east, passed a considerable time in this city, and Lucius Verus, in particular, spent four summers at Daphne near this place, passing his winters in Antioch, and at Laodicea.

Situation.

The exact situation of the city is still to be seen, because the old walls are standing, and some of them, which are built with the greatest strength, are perfectly entire, though a great part of them has been very much shattered by earthquakes, which have been very terrible and frequent at this place; a plan of the city may be seen in the twenty sixth plate at A. Antioch was situated on the summit, and the north side of the two hills B and C, and on the plain which is to the north of them, which is between the hills and the river S, and was about four miles in circum-

<sup>p</sup> Acts xv. 22, 39.

<sup>q</sup> Acts xi. 26.









PLANS of ANTIOCH and LAODICEA.



ference. Pliny † says, that it was divided by the river Orontes, from which one would conclude that there was a suburb to the north of the river, of which there are now no signs. The hill to the south west B, is high and very steep; that to the east C is lower, and there is a small plain on the top of it.

The walls are built along the height of the hills, and to the south <sup>Walls.</sup> where there is no descent, the approach is rendered difficult by a deep fosse: These hills are divided at E, by a very deep narrow bed of a mountain torrent, across which a wall F, is built, at least sixty feet high; there are two views of it in the twenty-seventh plate; C is that to the west, and D is the view to the east; it had an arch below to let the water pass, which is in part built up; so that a great body of water often lies against the wall; it is called the iron gate, which name it might have from some grates or fences of iron to the arch, by which the waters passed under it. About half way up on each side of the wall there is a walk at E, from the road on the hills; the eastern passage seems to have served for an aqueduct; for on the other side I saw signs of a stone channel from it; and here the water of the lower aqueduct, which I shall mention, seems to have passed. This wall is a most extraordinary building, by which the two hills are joined for sixty feet at least above the bed of the torrent that divides them; and the city walls are carried from it, up the steep hills, in a most surprising manner; but, tho' they are built on a rock, and with the utmost art, yet they could not withstand the shocks of so many great earthquakes that have happened: However on the west side of the western hill the wall T is built up the steep ascent, in such a manner that it has resisted both time and earthquakes; it is exceedingly strong, and well built of stone, with beautiful square towers at equal distances, which consist of several stories: I am persuaded that this is the very wall built by Seleucus, and yet there is not the least breach in it, nor a sign of any; and from this one may judge how beautiful all the walls must have been. There were no battlements to the wall, but there was a walk on the top of it; and where there was any ascent, the top of the wall was made in steps, so that they could go all round the city on the walls with greatest ease; and it is probable there were such steps also on the walls which were built up the very steep precipices from the iron gate, where all is now in ruins, and by this wall of communication they, without doubt, went from one hill to the other. The steps on the walls were very convenient, for that hill is so steep that I rode four miles round to the south east, in order to ascend the hill without difficulty. The south side of the western hill might be assaulted with the greatest ease, tho' defended by fosses, and I found that the walls there had been much repaired; those on the plain to the west are defended by a deep bed of a winter torrent G. These walls must have been destroyed, and entirely rebuilt; for they are of stone and brick, and probably were a Roman work: The towers are very high, but the greatest part of the walls are fallen down, and lie in large pieces on the ground, which demonstrate, that the shock must have been great that overturned them. The wall to the north is at some little distance from the river: The towers are about seventy paces apart, and being near the river, and consequently not on so good a

† Antiochia libera, Epidaphnes cognominata, Oronte amne dividitur. Plin. Nat. Hist. v. 18.



foundation as the others, one may see they have often been repaired ; a part of them and some houses fell by an earthquake that happened whilst I was at Aleppo, which an English gentleman who had resided there fifty years, affirmed to be the greatest he had ever felt.

Antient  
cities.

It is said that this city, which was about four miles in circumference, was built at four times, and consisted in a manner of four cities, divided from one another by walls : The first was built by Seleucus Nicator, and inhabited by the people brought from Antigonía ; this probably was built on the high western hill B, taking in the foot of it, so as that the wall might be so far above the plain as to receive some strength from that situation ; and there are remains of the foundations of very thick walls by the road, which goes near the bottom of the hill. The second was built by those who came to dwell in this city after the building of the first, for the people must necessarily have flocked to this place when it became the residence of the kings of Syria ; this probably was built between the hill and the river, being in all likelihood inhabited by merchants and tradesmen, to whom the neighbourhood of the river must be very convenient. The third city was built by king Seleucus Callinicus, possibly on the other hill. The fourth was the work of Antiochus Epiphanes, king of Syria, which might be in the plain between that hill and the river. The present town V, which is about a mile in circumference, stands on the plain at the north west part of the old city, all the other parts of the plain within the walls being converted into gardens ; so that I could see nothing of the walls that divided the cities on the plain. The old city being composed in a manner of four cities had the name of Tetrapolis.

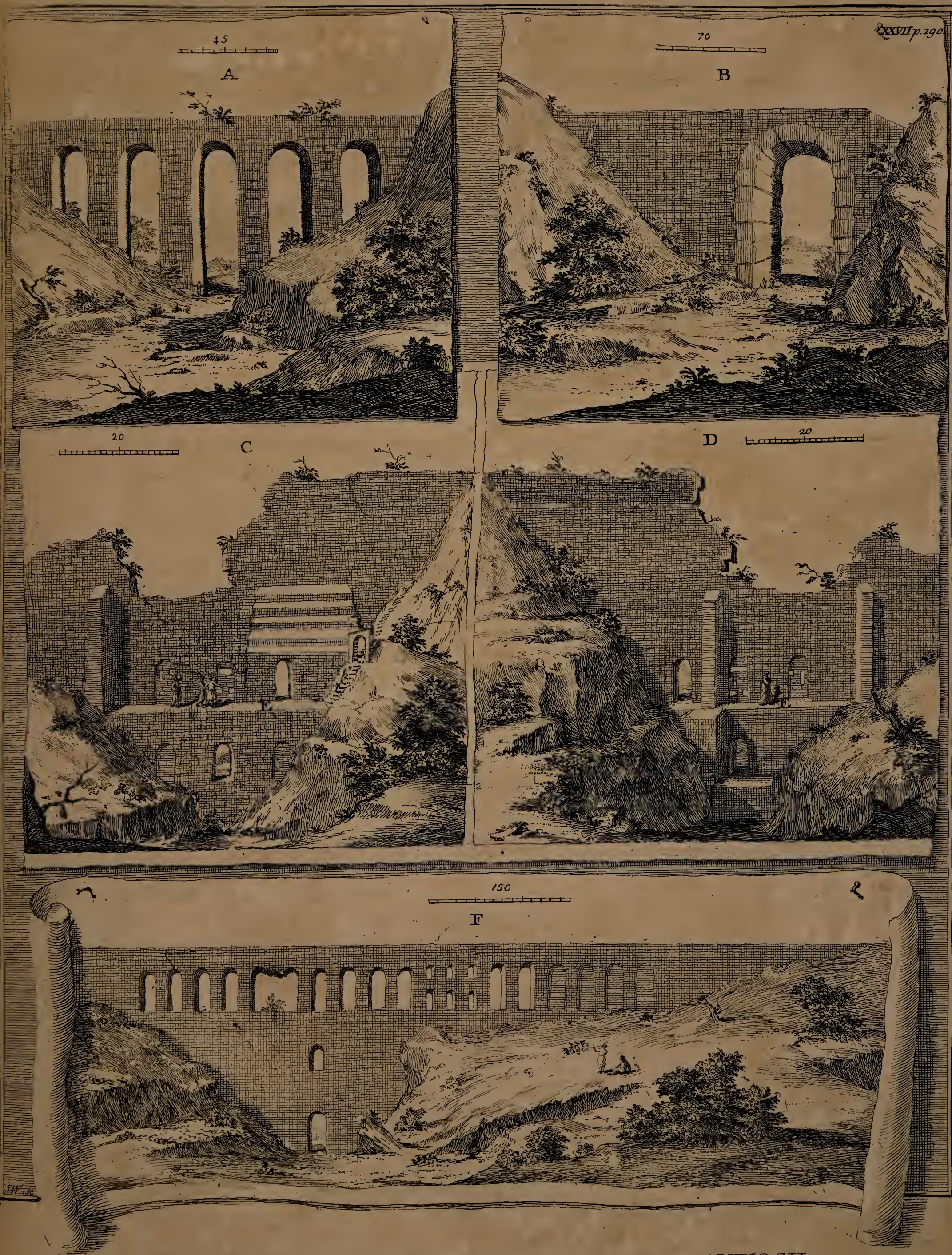
Antiquities.

There are very little remains within the city of any antient buildings. The high hill B has three summits, and is divided into three parts by shallow beds of winter torrents ; the middle summit H, is the highest ; to the east of that there is another summit I, on which there are great remains of a castle ; there are semicircular turrets in the front of it, which is to the west. At the north east corner there are remains of a bagnio, and the castle is built with vaults under it, which might serve as cisterns for the rain water : They had also another provision for water, which is a round basin K, between the castle and the middle summit ; it is fifty three paces in diameter, and is now eight feet deep, though doubtless the ground has risen ; it is built of stone and brick, like the walls : There is an entrance to it to the south west, with a round tower on each side of it, from which entrance there must have been a descent with steps : They have a tradition, that the Roman emperors used to divert themselves here in boats. Near the foot of this hill in the present town, are remains of the front of a large building of brick L, which they call, Prince, and say it was the palace of the emperors ; and they have a tradition, that a chain went to it from the castle to give immediate notice of any thing that might happen ; the architecture of it seems to be of the fourth or fifth century.

Aqueducts.

The aqueducts are the principal works of antiquity here : Near the eastern part of the town there are indeed several springs, and particularly some within the east gate R, called Bablous, which may be a corruption from Babylon, this being the gate that leads that way : But the higher parts of the town were to be supplied with water, and the whole plain also  
below





A VIEW of the IRON GATE and of some AQUEDUCTS about ANTIOCH.







below, concerning which the antients were very provident, and spared no expence: The water of the aqueduct was derived from a place called Battelma, about four or five miles distant in the way to Latichea, which I take to be the very spot where Daphne stood: Here the water flows out of the hill in great abundance, and turns several mills. I could see that art had been used to bring other springs to it, for I saw at that place channels of hewn stone, which, I suppose, served for that purpose; it was then carried towards Antioch in the same manner; I have reason to think that all the springs are at some little distance, and conveyed to that place in channels, for it falls down like a cascade from its own bed into a little narrow vale or bed that goes towards the Orontes; and from this place a sufficient quantity of it was carried by channels of hewn stone under ground along the side of the hill; it runs in this manner about a mile, and then going to a little valley, in which there is a small rivulet that comes from the mountains, the water was there conveyed on arches, which still remain; a view of them may be seen in the twenty-seventh plate at F; it is in the manner of the antient aqueduct called Pont du Garde near Nîmes in France, but much inferior to it, for there is but one arch in each of the two lower stories; the uppermost arches of it are built of brick; the channel afterwards is carried along the side of the hill, and where any waters run, or there is any bed of a torrent, a single high arch is built over the narrow vale. I saw one between this, and the stream called Zoiba, where there is a very lofty arch represented at B, in the same plate; I saw also two more aqueducts between that and the town, each consisting of a small arch; and at the bed of the torrent, under the western walls, there is one of five arches, represented at A in the same plate: The water then runs on the side of the hill under ground, and where there is an easy ascent at the foot of the south west hill, there are several arches turned, which appear like small arched chapels, where there were conduits, from which they drew water for the convenience of several parts of the town. Further to the east where the hill is steep, a channel is cut along through the rock about two feet wide, and four or five high, worked archwise at top; and one may walk in it as in those at Fege near Damascus; it continues along in this manner towards the iron gate, and having passed on some arches, which I shall mention, the channel is cut in the same manner on the side of the other hill. It is to be observed, that there was a lower aqueduct, probably built by the kings of Syria before the higher aqueduct was begun, and it is possible that the latter might be built by the Romans. I saw remains of the lower aqueduct near the fountain of Zoiba about two lower miles south west of Antioch; the arches are low and ruinous; part of the lower aqueduct is seen over a hollow ground along the side of the hill, and at that valley where the aqueduct F is built, represented in the plan. In all these places this lower aqueduct consists of one arch, and it probably went to the iron gate, which served as a conveyance for the water to the other hill; for below the iron gate to the north west there are ruins of three arches M, across the valley, which seem to have had other arches built on them, and it is probable there were three stories of arches, the uppermost joyning the channels, which are on the opposite sides of the hills.



As to sepulchral grotts, I cannot say that I observed any to the east of town, I saw indeed some grottos cut into the mountain, which might be for another use; and possibly it was the custom here to burn their dead after the Greek manner. It is probable, that in the antient city they had great works under ground to carry off the waters that came from the mountain after rain; and they might also have cisterns under their houses to preserve the water after the eastern manner; for now after rains, the water runs in the streets of the city like mountain torrents.

*Present city.* The present city of Antioch is ill built, the houses low, with only one story above ground; the roofs are almost flat, made of light rafters laid from one wall to another, and covered with thin tiles, which seem to be contrivances to make their houses above as light as possible, that as they are on a bad foundation they may not sink by the weight above; or if they chance to be thrown down by earthquakes, that the people in them may not be crushed by the weight of the roof. The governor here has the title of waiwode, and is under the pasha of Aleppo, but is appointed from Constantinople.

*Churches.* There are remains of only three or four churches in Antioch; that of saint Peter and Paul is about a quarter of the way up the eastern hill at N, but there are very little remains of it. I saw there some pieces of marble of a Mosaic pavement; it is probable that this was the patriarchal church, and they might be determined to build it in so inconvenient a place, from a tradition that saint Peter or saint Paul either lived or preached the gospel there. It is very probable that the patriarchal palace was on the top of this hill, which is a fine level spot, and the whole hill might belong to the church; for on the side of it, towards the iron gate, is the church of saint John O, which is hewn out of the rock, being a sort of grotto open to the west; there is no altar in it; but the Greeks, who have service there every Sunday and holiday, bring an altar to the church, and near it they bury their dead. About half way up the south west hill, and almost opposite to the aqueduct that is below the iron gate is the church of saint George, P; the ascent is very difficult; the Greeks say this church belongs to them, but they permit the Armenians to make use of it; there are about three hundred of the former, and fifty of the latter communion in Antioch. Until within fifty or sixty years past there had been no Christians here since the city was destroyed in one thousand two hundred sixty nine by Bibars, sultan of Ægypt, who demolished their churches, which, it is said, were the finest in the world; and he likewise put most of the inhabitants to death; for at that time they were mostly Christians, insomuch that in the time of Justinian it was called Theopolis. This city was under the Christians concerned in the holy war from one thousand ninety seven to the time that it was destroyed; when Aleppo began to flourish, and to be the great mart for eastern goods, as Antioch had been before. Another piece of antiquity, is what they call the house of saint John Chrysostom, and of his father and mother; I take this to have been a chapel; it is about twenty feet square, as I conjectured; for there is no entering it, by reason that a Mahometan family, with their women, live in it; it is built of brick, much in the same style as the palace called Prince. They have a tradition, that this great man  
being



being chose patriarch of Constantinople, the people of Antioch would not consent he should accept of it, until the emperor made it his particular request to them.

The hills of Antioch are part of them of a crumbling stone, like verd antique, and if I had seen many pieces of that marble about the city, I should have concluded that there were quarries of it in this place.

C H A P. XXIV.

Of DAPHNE, HERACLEA, and POSIDIUM.

**A**BOUT half a mile to the south west of Antioch, there is a road to the south up the mountains, which leads to the fountain of Zoiba, and to other fountains above it, near which there are remains of the two aqueducts; these places are commonly thought by Europeans to be Daphne; and it is possible the grove of Daphne might extend so far to the east, as it was ten miles in circuit. One of these waters might be the Castalian fountain, mentioned by Ammianus Marcellinus, which was stopped up by Adrian, and opened again by the emperor Julian. Seleucus, king of Syria, planted the grove of Daphne, and it was finely laid out in walks of cypress trees: It is said that the nymph Daphne was here turned into the laurus or bay; of these trees there are none on this spot, or any where near Antioch, but they are in great abundance at some little distance: It is possible the zeal of the primitive Christians might destroy these trees about Antioch, for which the people had in this place a sort of a religious veneration. It is said that in the middle of this wood there was a temple to Daphne, Apollo, and Diana, that the whole was an asylum, and that they thought the waters came from the Castalian fountains in Greece, and uttered oracles. The place called Battelma, about five miles south of Antioch, must have been Daphne, about which there are several fountains; the palace of Daphne is placed in the Jerusalem Itinerary five miles from Antioch, in the way to Latichea; it is said Gallus built a church there, probably of the materials of the temple of Apollo, and there are remains of a church with several Christian Greek inscriptions cut on the walls: In this church probably the bones of Babylas, bishop of Antioch, were placed, as well as several other martyrs. This must have been the very south part of the grove, for from this place southward there are mountains; so that probably the temple was not in the middle or center of the wood, but about the middle of the south side: To the north of the waters I thought I discovered some foundations of large buildings, where possibly the structures of the pagan superstition might have been; the ground here is much higher than near the river, and from this place there is a fine plain in a semicircular figure, towards the Orontes, which ends all round in a hanging ground, except on the part of the mountain; and this, I suppose, was the spot where the grove of Daphne stood, which commands a fine view of all the country



round, and is in every respect a most delightful situation. It was probably bounded to the east by that current which runs under the first part of the aqueduct; but the people building country houses on the hills nearer Antioch, about the fountain of Zoiba, that part might also be called Daphne; and so Daphne might be reckoned as a suburb of Antioch: This being the place of resort for pleasure from that great city, it became the scene of all manner of debaucheries, and was looked on as a place of great licentiousness. I set out from Antioch for Latichea with the caravan on the seventh of October; we ascended to the south west, and after having gone about a mile, we turned to the west, and crossed over the rivulet called Zoiba, which comes from a mountain of that name; a little further I saw some foundations, that seemed to be the remains of an antient gateway, which might lead to the suburbs of the old city: We then travelled to the south west, and came to Battelma already mentioned, where there are ruins of a very thick wall at the entrance in between the mountains, which might be built to defend the pass. I was informed that there was another road to Latichea directly from Kepsè, which goes over the eastern side of mount Cassius, and to the west of a village called Ordou, and soon after comes into this road.

Having travelled about four hours we came to a village called Sheik Cuie; it is inhabited by Turcomen, and may be Hyfdata of the Jerusalem Itinerary; here we lay in a passage to a mosque. On the eighth we crossed the hills for about three hours, and came to a valley; in an hour more we came to a rivulet, about which there are a great number of plane trees, and this might be Mansio Platanus in the same Itinerary. We went about an hour along the valley, and ascending the hills, we came in about an hour more to a large village of Greeks called Ordou, which may be the antient Bachaias. We ascended to the top of the hills, which stretch from the south east corner of mount Cassius, and had a view of the sea. I observed a high hill, which seemed to joyn mount Cassius on the south, and as I could see no other mountain so high in the neighbourhood of Cassius, I conjectured that this might be Anti-Cassius. Descending the hills for about an hour, we stopped in a field, in which there was a spring towards the foot of the hill, where we overtook an oda-bashee, and four or five janizaries returning from the war to Grand Cairo. We lay in the open air, and set forwards on the ninth, descending into the valley, to the west of which the antient city Possidium was situated. This valley is about a mile wide, and six miles long. We often passed over a rivulet that runs along the valley, and saw in one place some ruins of a bridge; we went over the hills into the plain of Latichea, and arrived at that city.

Heraclea.

I set out on the eleventh to the northward in search of two antient towns, Heraclea and Possidium; we went near the sea to the west of the road to Antioch, and in about two hours and a half came to Bourgel-Cosib [The castle of the reeds] near it are the remains of a small well built church. Heraclea was probably to the west of this, four miles to the north of Laodicea, and seems to have been situated on a small flat point, that makes out into the sea; to the north of which I found some remains of piers built into the sea, and foundations of walls of large hewn stone, and there are some signs of a strong building at the



the end of a pier, which might be a tower to defend the port, and has given to this place the name of Meinta-Bourge, which they told me signified The bay of the tower : On the point itself I saw several graves cut into the rock, some stone coffins, and several pieces of marble pillars. In an hour and a half we came to a village called Shamach, in which there are many Christians, and in an hour more to Shameleh ; we crossed the hills in about three hours, and came to a village called Ros Canfir [Cape hog] from a head of land near it. We descended a very steep hill into Ouad Candele [The vale of the lamp], in which there is a river called Nar-Gebere [The great river]. We went near the sea, and crossing the river, came into that part of the vale, which we passed through in the road from Antioch. We went almost to the north end of the vale, turned to the west, and in an hour and a half came to a village where there are remains of a church, very indifferently built, and did not seem to be antient ; here we reposed a while, and went about three hours further to the sea. Passing by a Turcoman village, we came to a place where there was a warehouse for salt, which is brought from Larnica, to be sold to the neighbouring villages, and here we lay all night. We set out on the twelfth to find out the situation of Possidium. There is a small bay here, and on the south side of it are remains of the antient city, now called Boffeda, which was upon an advanced ground on a small cape to the south of the bay. The town appears to have been of an oblong square figure, and might be about half a mile in circumference. There are some signs of a fosse, and of walls round the town about the north east corner ; on the sea side there are small remains of a round tower, and other ruins near it, particularly of two or three houses of hewn stone, in one of which I saw a cross cut on the walls ; I observed also some stone coffins hewn out of the rock. We ascended the high hills over this place, on which there is a small square tower called Elcanamy<sup>s</sup> ; descending near a little hill I saw a very small church on it, with some buildings adjoyning, as if it had been an hermitage. We returned to Ros Canfir by the same way, where there are only two Mahometan families, the rest being of the sect called Nocires, of whom I shall speak in another place. On the thirteenth we went on to the supposed site of the antient Heraclea, and from that place to a village of Nocires called Timpfacum, and returned to Latichea.

\* From this place I found Latichea lay south west and by south ; mount Cassius east north east ; Kepsé, or Seleucia, north east ; cape Hog

north east and by north, and the point that makes the great bay of Scanderoon directly north.



## C H A P. XXV.

Of LATICHEA the old LAODICEA, and of JEBILEE the  
antient GABALA.

**L**AODICEA, now called Latichea, was built by Seleucus the first, king of Syria, who was founder also of Antioch, Seleucia, and Apamea: He called this place after the name of Laodice his mother; it is finely situated on the sea, and the plain in which it stands is remarkably fruitful, as it was antiently. This country was famous for wine, with which it supplied the people of Alexandria in Ægypt; the hills to the east having been well cultivated with vineyards<sup>†</sup>. There is a race of sheep in this country with four horns, two of them turning upwards, and two downwards. A plan of Laodicea may be seen at B, in the twenty sixth plate. To the south of the present town there are some low hills A, on the top of which, without doubt, the city walls were built; for, by the pieces of marble and brick, which are all over the fields and gardens as far as those hills, it may be concluded, that the principal part of the city was there, as well as from its being near the port. On the east side of the old town towards the south east corner, there is an opening X, to a hill C, which extends for a mile to the north; there was, without doubt, a castle on this hill; D are the north walls of the town; E are the supposed walls of the northern suburb; for the sepulchral grotts cut in the cliffs, and one large one especially, which is now a church between this and the walls at D, are a proof that this part was not in the city, in which it was not customary to bury; and this being the weakest part of the town, the suburb as well as city was doubtless defended by a wall, built over a hanging ground, which may be partly natural, and partly artificial. F is the port; there are still some remains of its building, though the port itself is so filled up that the ships hardly float in it. On the north side of the entrance there is a castle G, on an island, to which there is a bridge N of eighteen arches from the north west point. To the south of the entrance is the pier H, and on the south side are remains of the wall that encompassed the port, the top of which, if I mistake not, is on a level with the ground without; there are broad stones laid sloping from the walls towards the port; two rows of which I saw; they seem to be the pavement of the quay, where the water is now very shallow, though doubtless the ships formerly came up to that place. To the east of the port there is a small strand I, and east of that a low ground K, which seems as if it had been sunk for an oblong square basin, there being high ground round it; in this basin it is probable the ships were laid up; it is said there are antient arches remaining at this time in some of their warehouses, supposed to belong to the buildings of the old port, where the ships now lie very much exposed and straightened for room, and when there is a high wind they often fall foul of each other; there is no quay, but a strand

<sup>†</sup> Strabo xvi. pag. 751.









A TRIUMPHAL ARCH at LAODICEA .



round the port, and men carry the goods through the water to the boats, by which they are conveyed to the ships.

The present town L is at the east part of the old town, and the port is to the west; they are a considerable distance asunder, the nearest part of the town being near half a mile from the harbour. The chief remains of antiquity here are part of two sides of a portico of the Corinthian order, which probably was built round a temple, the entablature is very fine. Towards the south east corner of the town there is a remarkable triumphal arch, which is almost entire; a view and plan of it may be seen in the twenty eighth plate, which shews the west and north sides of it, to which the other two sides correspond; it is built with four entrances, like the Forum Jani in Rome: The pediment in the entablature is very extraordinary, and has not a good effect; over this there is a sort of Attic story, the frieze of which is enriched with military ornaments. It is conjectured that this arch was built in honour of Lucius Verus, or Septimius Severus. In the way from it towards the port, there are several grey granite pillars standing in the gardens, which seem to have been in two rows leading from the arch to the port, and probably they are the remains of a portico on each side of a grand street, that might lead from the arch to the harbour.

To the east of the town there is a well of good water, from which the city is supplied by an aqueduct very slightly built. The present town is about a mile and a half in circumference; there are many gardens within the walls; this place was very inconsiderable until within these fifty years past, when the tobacco trade to Damiata was established here, which brought also an import of rice and coffee; they have likewise a considerable export of cotton, and some raw silk. On this increase of trade the town was enlarged, and several good houses were built of the hewn stone, which they are continually digging out of the ruins; for the ground of the city is risen very much, having been often destroyed by earthquakes, which of late years have been greater here than at Antioch. It is but very lately that an English consul has been established here; this port being formerly dependent on Aleppo.

There is a monastery in the city, belonging to the Latin convent of the Holy Land. There are many Greeks here, and about thirty families of the Cypriots, who live in a particular quarter of the town. They have a Greek bishop resident in this city, and three or four churches; there is a cemetery belonging to one of them, where both the English, and those of the church of Rome bury. In the heart of the town there is a small church, which has the appearance of some antiquity, and is dedicated to St. George. To the north of the supposed antient suburb of the town are ruins of a large church M, on an advanced ground; it is called Pharous, and seems to have been a very magnificent Gothic building, probably of the sixth century: The body of the church fell down many years ago; it had a portico before it, to which there was an ascent by many steps: There was a very lofty arch across the west end of the church, which was supported by two pillars built of hewn stone, ten feet in diameter, in which there were stairs up to the top. From these pillars the building seems to have extended thirty five paces to the east, and it was about twenty eight broad. Within the northern



walls of the city is a large grotto, to which there is a descent by many steps; they say that it was an old church, it has a well in the middle; but by the manner in which it is cut with niches, as if designed to receive the bodies, one may see it was intended for a sepulchre; the Greeks perform divine service here. There are descents by stairs to many grotts by the sea side: About the north west corner of the city, the sea has washed away the very rock, and laid open some of them, and it appears that others have been entirely destroyed. There is a well on the shoar at the north east corner of the bay, to which, I suppose, the wall of the suburbs came; the water of it is fresh, and there are several marble coffins round it, that served as cisterns.

On the fifteenth of October we set out southwards, and went near the sea side. About two miles from the town there is a river called Nahr-Gibere [The great river]; it is a deep stream, but not wide: The bridge is about two miles from the sea, though the road seems formerly to have been nearer to it, and consequently the old bridge; the ruins of which I saw, with an imperfect inscription near it. They say this river rises in the mountains towards Shogle, and it is probable that the waters were brought to Latichea by an aqueduct from some part of this river towards its source; for it is said that there are in several places great remains of an aqueduct, which was probably made by Herod<sup>a</sup>. I saw at a distance a village in the Aleppo road, called Johan from the ruins of a lofty church there dedicated to St. John. We came to a considerable stream called Nahr-Shobar [The river of pine trees]. The English gentlemen at Latichea accompanied me to this river, where we dined; and taking leave of them, we proceeded on our journey, and in half an hour we passed by a tower, and having gone as much further, we crossed a river on a bridge of three arches, and in half an hour more came to a stream, over which there is an old bridge, and half a league further arrived at Jebilee, the antient Gabala, where we were received at the aga's house. Gabala was a small city; there are some signs of the antient walls; it is at present a poor miserable town, thinly inhabited, without any trade; and tho' it was once a considerable sea port, yet they have not now above four or five boats belonging to the town; there are very little signs of the antient harbour, and the chief remains that way are several sepulchral grotts cut in the cliffs on the sea shoar: The town is supplied with water by a channel on the ground, which winds round to the north, and, if I mistake not, comes from the river of Jebilee, half a league south of the town. To the north of Jebilee there is a large mosque built with three naves, much like a church, and probably it formerly was one; it is famous among the Turks for being the place where the body of sultan Ibrahim is deposited. His tomb, in the south part of the mosque, is separated from it by a partition; the tomb of his vizier is in a chapel near it, and on the south side there is a tomb of some other person belonging to him: In the court before the mosque there is an orange grove, on one side of which there is a place to lodge Dervishes in, and on the other a bagnio; to the south of the mosque there is a kane for poor travellers, who lodge there without paying any thing. It is said this

Jebilee  
Gabala.

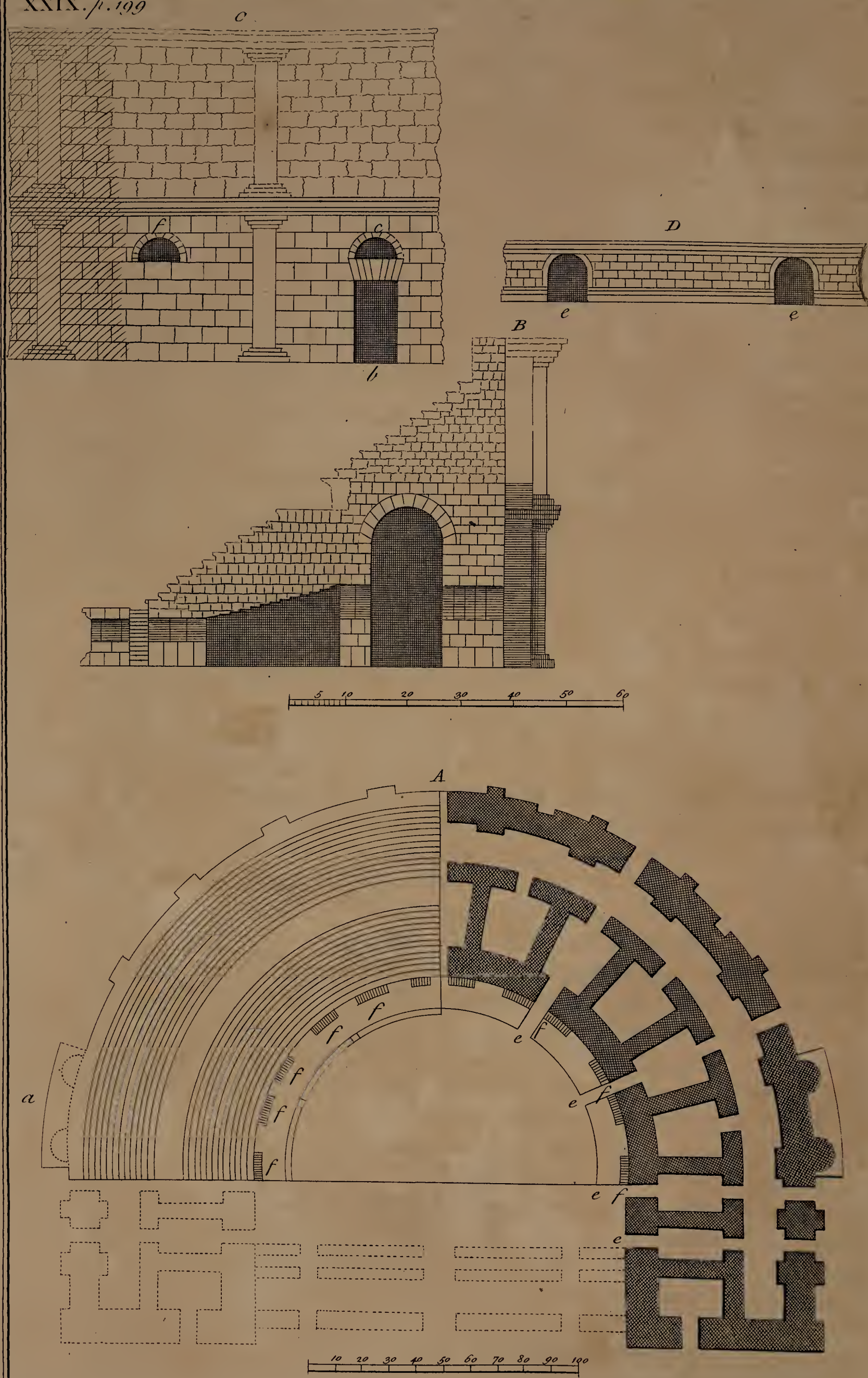
<sup>a</sup> Josephus De bello Jud. i. 21.

sultan









The *THEATER* of JEBILEE, The OLD GABALA.



sultan Ibrahim lived in one of these grotts by the sea side for many years. They talked as if he was a Persian, but could give no satisfactory account of him, tho' it is probable that he was Ibrahim Ben-Valid, the sixteenth kalif of the Omniades, who lived in the year seven hundred forty three; but being vanquished by Marvan, and taken by him in Damascus, was deposed, and afterwards passed the rest of life in retirement\*. There is nothing worth seeing here but the remains of a very antient theatre, a plan and view of which are represented in the twenty-ninth plate; great part of the semicircle, and of the arches on which the seats were built are entire, and so much of the seats within, as to shew the particular manner in which it was built. The walls are of hewn stone; and it plainly appears from the laying of the stones, that it was built under the government of the Greek kings. A is the plan; B a section; C the upright of the semicircular part of the basement within; E the vomitoria. This piece of antiquity is the more curious, because there is nothing of this kind remaining in any part of the east, all the theatres and amphitheatres being built against the sides of hills.

## C H A P. XXVI.

Of the antient BALANEA, of the castle of MERKAB, of TORTOSA, and the island of ARADUS.

WE set out from Jebilee on the seventeenth, and passed the river of that name. We soon after crossed another stream, and in half an hour more came to a third called Kanierck. Near this there is a high ground by the sea, on which probably some small town may have been situated. About two hours from Jebilee we came to a small river called Sin; there is a large mill on it by the road, called Tahaun-el-Melec [The mill of the prince], which probably may have its name from the river. On the other side I saw some ruins, and conjectured that Paltos might be situated here. I have since been informed, that the site of Paltos is now called Boldo, and that the old city is entirely destroyed, that there is only a mill near the old ruins, so that probably it is the same place I have mentioned. Seleucia ad Belum is exactly in the same latitude, and consequently must have been east of it. A very few miles to the east of the river Sin, a chain of mountains begins, which runs eastward for some way, and then turns to the south: On the west end of these mountains, where they approach the nearest to the sea, is a village called Sarr: I saw some high buildings there, but could not learn there were any ruins about that place, so as to conclude that it was Seleucia; but I was well informed that an English drogerman found the remains of a temple, and a Greek inscription on these mountains, about two days journey from Tripoli, which agrees

\* Bibliotheque Orientale d'Herbelot. v. Ibrahim Ben Valid.



## OBSERVATIONS

with this distance, and probably it might be the spot, on which the antient Seleucia ad Belum stood.

Baneas.  
Balanea.

We came in an hour to the river Henshoun, in half an hour more to the river Joba, and in an hour to Baneas, which is doubtless the antient Balanea, now entirely deserted; it was called Valania in the middle ages, and it is situated on a high ground at the foot of the mountain, which extends towards the sea; it is bounded to the north and south by a valley, and to the east there are signs of a fosse, by which it was separated from the hill; it was encompassed by a slight wall, only three feet thick, some part of which is still standing on three sides over the hanging ground; it seems to have been but an inconsiderable town. Towards the east side of it there are ruins of a small church, which possibly might be the cathedral of the bishop who resided here. At the bottom of the hill to the south is a small bay and a castle, where they receive the customs of goods imported. In the vale to the south of the old town there runs a fine stream, called the river of Baneas, which must be the same as the river called Valania in the middle ages: To the east of the town, and a little higher up the hill, are ruins of a castle, the walls of which are very strong. They told me that the governors of these countries resided here, before they took up their residence at the castle of Merkab, to which we went by a steep ascent of an hour and a half to the south east of Baneas.

Castle of  
Merkab.

The castle of Merkab is about half a mile in circumference, taking up the whole summit of this mountain; it is of a triangular figure, and exceedingly strong, the inner walls are fifteen feet thick, and there is another wall on the outside, which encompasses it almost all round; for in one part, where its natural situation is very strong, there is only a single wall. At the east and west end there are two very large round towers, each of which encompasses a small court. They have a tradition, that this castle was a work of the Franks, and it was certainly held by the knights of Jerusalem. The governor said to us, "This fabric was raised by your fathers, and we took it by the sword." To which answer was made, "It is true, and you suffer so fine a building to run to ruin." The truth is, the whole or part of it was built under the Greek emperors, and the bishops of Balanea were obliged to translate their see to this place to secure themselves against the Saracens. The church which is towards the east end of the castle is well built, mostly of a black stone; it is adorned with semicircular pilasters of the Corinthian order, which are tolerably well executed. Adjoining to the church on the east are some large rooms, and a private oratory, or chapel: To the west of it there is a large saloon arched over, and supported by pillars in a very magnificent manner, which might be a refectory for the priests. Under the buildings there are great vaults, or cisterns, cut out of the rock to preserve the rain water, and out of these that black stone was hewn, with which the greatest part of the castle is built.

Descending from Merkab, we pursued our journey, and having travelled about seven or eight miles came to rivulet called Merkeia; there is a raised ground close to it, called Telehiate [The bank of serpents]: About this place it is probable Mutatio Maraccas was situated, mentioned



tioned in the Jerusalem Itinerary as ten miles from Balaneas. Among the hills there is a large village called Merakea ; it is probable that this was the name of the hills, and that the castle had the name of Merkab from them ; there are several Maronites in these mountains. We saw a village called Bezac, and afterwards an old tower near the sea shoar called Bourgè Nafib. An hour further we crossed the river Haffein, and came into the high road near the sea, and in an hour more arrived at Tortosa. Some have thought this to be Orthosia, but there are great difficulties in fixing the situation of that city.

Tortosa appears to have been built about the fifth or sixth century ; <sup>Tortosa,</sup> it is situated on the sea, and may be about three quarters of a mile in circumference. The anient walls are of large hewn stone, with a fosse round them ; and in one part I saw there had been a low wall on the outside of it. At the north west corner there are great remains of the castle, and the present town is within the walls of it, which are strong, and beautifully built, of very large hewn stone rusticated. They are of a surprising height, being at least fifty feet high, and without them there are other lower walls ; the whole is near half a mile in circuit : Within the castle there is a church almost entire, consisting of one nave arched over. Towards the east corner of the city there is also a very beautiful large church, which is entire ; it is built of hewn stone inside and out, and consists of three naves ; it does not seem to have been finished, and probably is a building of the sixth century ; it is of the Corinthian order, and the arches, which are executed with the plain olive leaf, are built on square pillars, covered on the four sides with semicircular pilasters. The pulpit was fixed to one of the pillars, and over it there is an inscription in the Syriac language.

The place to which the boats come from the isle of Ruad, is about half a mile to the north of Tortosa. There are some signs there of a pier and walls in the sea, where small boats might put in and be laid up securely ; but the port for shipping was doubtless where it is now, between the island and the continent. However, this without doubt is Caranus, the port of Aradus on the continent <sup>1</sup>.

From this place I went over to Ruad the antient Aradus, which is <sup>Aradus.</sup> a very rocky island. Strabo says, it is in the middle between Marathus and the port of Caranus ; it is near two miles to the south of the latter, and is reckoned to be about two miles from the continent ; it was computed to be seven stadia in circumference <sup>2</sup>. This city is said to have been built by some Sidonians, who were banished from their country. At first they were governed by their own kings, but afterwards they followed the fate of Syria. However, in some dissensions between the princes of Syria, they obtained the privilege of protecting all persons that fled to them, which added greatly to the number of their people, and to their strength ; and the isle was so crowded that they built their

<sup>1</sup> Strabo xvi. 753.

<sup>2</sup> Strabo ibid. Oppida, Simyra, Marathus, contraque Arados, septem stadiorum oppidum, & insula, ducentos passus à continente distans. Plin. Hist. v. 17. It is probable Pliny ought

to be corrected as to the distance, by making two thousand two hundred paces, as Strabo says, that it was twenty stadia from the continent.



## OBSERVATIONS

houses several stories high, and extended their territory on the continent from Gabala, to Orthosia and the river Eleutherus. I was informed that in the last century the Maltese had possession of this island, but that it was taken from them by surprize at night; a plan of the island may be seen in the thirtieth plate. It is thought to have been first built by Arvad, or Arphad<sup>a</sup>, the son of Canaan, and grandson of Noah; and it is mentioned in several places in scripture by the name of Arpad, or Arphad<sup>b</sup>. There is a very safe road for the shipping to the east of the island, where they can fix their anchors on the shoar. The ships, without doubt, formerly came up close to the east side of it, for there are two piers A, built out to defend them against the weather; and a small cape of the island B, is a natural shelter from the south wind. There seems to have been a double wall to the north and west side of the island, but on the south I only saw the signs of one wall: These walls were fifty paces apart; and there are still great remains of the outer wall, which on the north side is very high, and about fifteen feet thick, being built of large stones, some of which are fifteen feet long; it is possible that some of the smaller shipping, and the boats, might be laid up between these walls; the rock to the west is worked out like a wall; and there are reliefs on it of a cross and crossier. In every part of this island there were cisterns hewn out of the rock like cellars under their houses, with holes in the top of them, in order to draw up the water. Strabo makes mention of these, and of some basins or lakes of water near the wall; on the north there are remains of two sides of a rusticated building, the walls of which are three feet thick; it seems to have been built about the same time as Tortosa: There are very few houses on the island, except in the two castles C, which are defended by some cannon against the corsairs: The shipping that come here take in tobacco, of which there is a great quantity growing on the continent; they carry it to Ægypt, and, when there is not a supply, they load with wood for that country.

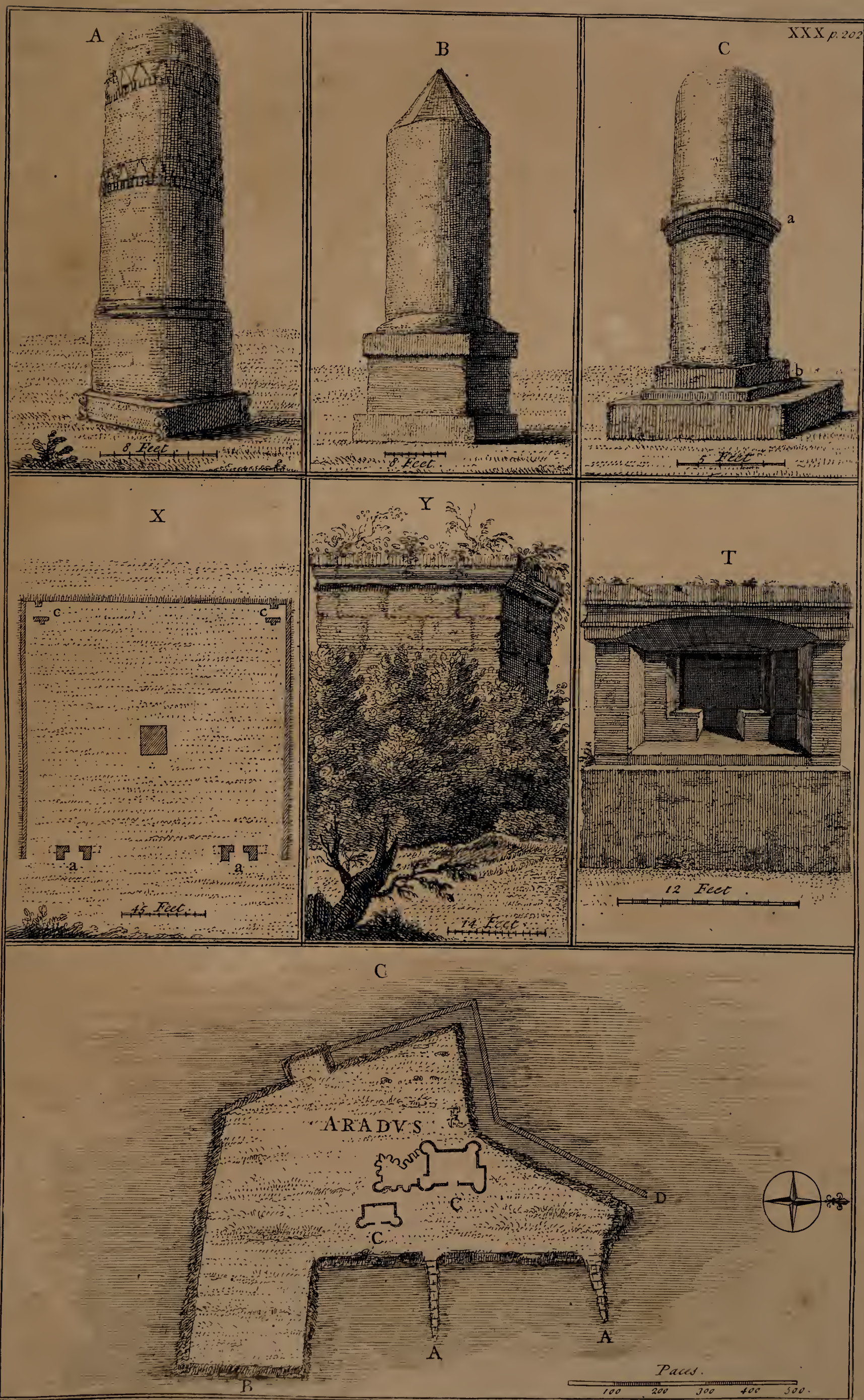
## C H A P. XXVII.

## Of ANTARADUS, MARATHUS, and other places in the way to TRIPOLI.

**W**E set out from Tortosa, and about a mile south of it came to a broad bed of a torrent, which was then dry; there is a large ruined bridge of three or four arches over it, which is a furlong to the west of the road; on the south side of it is a raised ground, on which I thought I saw some signs of foundations of walls, and therefore

<sup>a</sup> Gen. x. 18.    <sup>b</sup> 2 Kings xix. 13. Isa. xxxvii. 13. Isa. x. 9. Jer. xlix. 23. Ezek. xxvii. 11.





VIEWS of Sepulchral Monuments near Aradus. A PLAN of an Open Temple. X. A VIEW of a throne in it T. The Island Aradus C.







imagined it to be the old Antaradus, tho' it is rather more to the north than the island; but the conveniency of the river, and a small harbour for boats, makes it probable that it was situated in that place. A little further, to the west of a wood, and directly opposite to Aradus, there is a low sandy hill near the shoar, which extends to a very narrow vale between rocky ground; where the road crosses it there is a channel of a small stream, in which was no water; but below it the water comes out as from a spring, and runs into a large channel which has a wall on each side; and there is a door-case made of three stones over the fountain; this is called Ein-el-Hye, [The Serpent Fountain]. It is not unlikely that this should be Enydra, mentioned by Strabo as north of Marathus, and probably it was the watering place on the continent for the isle of Aradus, for it seems as if they had great plenty of water here; below it there is a mill; the stream which continually turns it, seems to have come from the north, but there was then no water in the channel: To the south of this vale there is a court cut into the rock, with a throne in the middle of it; a plan of which may be seen at X in the thirtieth plate, and a view of the throne at T, in which there is a seat on each side. The court is enclosed by the solid rock on every side, except to the north, where are signs of two entrances at a a, and doubtless they were joined by a wall on each side; the throne consists of four stones, besides the plain pedestal, which is cut out of the rock, one forms the back of it, another the covering, and there is one stone on each side. The canopy has that antient cornish round it which is so common in Upper Ægypt. At the two inner corners of the court, there seems to have been a small room; the sides of the entrances c c, cut out of the rock still remain; these might relate to the superstition of this place, the throne being probably built for an idol, worshipped in this court or open temple; and it is probably one of the greatest and most extraordinary pieces of antiquity that is to be seen. On the other side of the vale, a little more to the east, there is a sort of fossée cut down in the rock with seven steps on each side, extending near a furlong in length; the steps do not go to the bottom, and the east end seems to have terminated in a semicircle; at the west end, the rock is cut away in such a manner, that one may suppose there were formerly some apartments there; one part is cut into a square area, from which there is a way into the valley directly opposite to the court or temple beforementioned. This place might serve for some sports to divert the people of Aradus and Antaradus, or of the antient Marathus, if that was near, and probably it was a circus. Directly south of the court or temple, the rocks, which rise higher in that part, have been worked like quarries, and sunk down in many places, possibly for reservoirs of water: There are also in different parts many walls cut out of the rock, and particularly in one place almost an entire house, and the rock is cut away from it all round; there are many niches, windows, and doors in it, and a wall of division along the middle, with a door through it. Half a mile to the south are the sepulchral towers A and B, in the same plate, mentioned by Mr. Maundrel, whose plans of them are very exact; but I have given drawings of them which



I took on the spot, and of another C, which is near, and has not been represented before; it consists only of three stones, the joints of which are at a and b. The tower A, is of one stone above the pedestal, and so is B, excepting the top of it; the lions at the corners of A are much defaced. From these monuments we went about a furlong to the west, into the high road, and after having gone about half a mile I saw the building Y in the wood; it is about a quarter of a mile to the west of the road, and is built of very large stones; we found it inaccessible by reason of the bushes that grow about it. A little to the east of this, the rock is cut out in form of a pedestal about twenty-eight feet square, and nine feet high; on the east side of it, there is a hole, cut about five feet from the ground, by which there is an ascent to the top by three or four steps. This seems to have been designed as a basement for some building over a sepulchral grotto: All these sepulchral monuments were erected over the grotts in which they deposited the bodies, and this might be the burial place of Aradus, though it is a little to the south of that island, the people of which probably brought all their dead over to the continent, as those of the isle of Delos carried theirs to another island near, which was allotted for that purpose.

We entered into a large plain, called by the Franks, the plains of Junia; it extends to the river called the cold stream near Tripoli. To the east of the plain there are mountains which seem to be mount Bargylus, mentioned by Pliny <sup>c</sup>, as beginning near the place where mount Libanus ends, there being, as he says, some plains between them; and I observed that from this place I could see the country to the north of Libanus, all the way towards the lake of Asè near Hems, and likewise that which extends to Palmyra. At the north end of this plain I was told that it is called Sapheta, as well as the hills to the east, which may only be the name of that particular part of the plain. At the first entrance into this plain I saw to the east near the hills a large building, and going on came to a raised ground, on which there are ruins, and further on are the remains of a tower; this might possibly be Marathus, being about seven miles from Tortosa, for it could not be Mutatio Spiclin, in the Jerusalem Itinerary placed twelve miles from Antaradus. About a league further we came to the bed of a stream, in which there was very little water; it is probable that Spiclin was situated here. Near two leagues more to the south we arrived at Nar-Abash, which was then only a very small stream: I was told that there is a bridge a little lower; to the east of this place the low hills end, and a higher chain of mountains appear farther to the east, extending southwards almost to Libanon. We went on about an hour, and leaving the road, we came in an hour more to an encampment of Arabs called Simohea, where they live in tents made chiefly of reeds.

On the twentieth we went to Nar-Gibere [The great river]: I take this to be the Eleutherus <sup>d</sup>, which was the bounds between Phœnicia and Cassiotis

<sup>c</sup> In ora maritima—subjecta Libano—Regio in qua supradicti definunt montes, et inter jacentibus campis Bargylus mons incipit. Plin. Hist. v. 17.

<sup>d</sup> There are difficulties in determining the situation of the river Eleutherus, which was the northern bounds of Phœnicia. For the Jerusalem Itinerary after Baneas, mentions the bounds



Cassiotis of Seleucia °. About a league to the south is the river Accar, on which Orthofia might be situated, which was a maritime town of Phœnicia. I was informed that they have a name something like Orthofia in the books of the grand signor's revenues among the places of this country, but where it was situated I could not learn. Half a league further is the river Arka, where Arcas must have been: This was only a manſio, and not that Arca, which was an inland city of Phœnicia, situated amongst the mountains, between which this river paſſes: The Itinerary makes Phœnicia to begin after Arcas, or between it and Tripoli. About two leagues further at the corner of the bay one paſſes a ſmall ſtream that comes through a fine vale between the mountains, beautifully improved with mulberry trees: Bruttus might be either here, or at the cold ſtream river half a mile further to the north, though neither agree with the diſtances mentioned by antient authors †. About two miles before I arrived at Tripoli I ſaw the fountain of fiſhes, which is a fine ſquare baſon, where ſome ſprings riſe; no one is allowed to take the fiſh, which are there in great abundance, and bread being thrown in, they come in ſhoals, and even leap up, and take it out of the hand.

bounds of Cœle-Syria and Phœnicia, before Marraccas and Antaradus; ſo that one would from thence imagine, that the river Eleutherus was north of Caranus. But Ptolemy, contrary to this, puts Antaradus in Caſiotis of Seleucis, and between Antaradus and Tripoli he mentions Simyra and Orthofia, with falſe latitudes. In the Tables Orthofia is only twelve miles from Tripoli, which is the diſtance the Jeruſalem Itinerary places Bruttus. Strabo going from north to ſouth places Eleutherus even after Orthofia, and the Itinerary makes Phœnicia to begin ſouth of Arcas; but Ptolemy places Orthofia, and Simyra, which is north of Orthofia, in Phœnicia; ſo that there is only the Jeruſalem Itinerary againſt three other authors. And both the Itinerary and Strabo putting Eleutherus ſouth of Arcas and Orthofia, would make one imagine it was the cold ſtream river, if Ptolemy's great authority did not contradict it; ſo that Nar-Gebere, or the great river, ſeems to be the antient Eleutherus, which is a deep river,

and might well ſerve for a boundary between two countries. Mr. Maundrel differing in this account I have given of the rivers between Tortoſa and Tripoli, I was the more exact in enquiring about the names and ſituations of them.

° Not regarding the latitudes of Ptolemy, which are falſe in theſe parts, I conjecture that Simyra was on this river to the ſouth, probably about the mouth of it, and Simohea near it may be ſome remains of the name; it is ſuppoſed to be Taxymira of Strabo, who does indeed mention it before Orthofia and Eleutherus, it being commonly his method to go from north to ſouth; but Ptolemy's authority is to be preferred. Mutatio Baſiliſcum in the Jeruſalem Itinerary might be on this river directly in the road.

† The Jeruſalem Itinerary mentions Bruttus as four miles from Arcas, and twelve from Tripoli.



## C H A P. XXVIII.

Of the natural history, government, and people of  
SYRIA.

Mountains.

**T**HERE is a chain of mountains which runs almost through all Syria; it begins at mount Cassius, extends to the east by Antioch, and then turns to the south: The whole tract by the sea side called Phœnicia, is a very fine country: Libanon and Antilibanon are part of these mountains; Cœlesyria Proper is between them, in which Baalbeck is situated; this, as well as most of the plains of Damascus northwards, are a poor sort, the latter by some are reckoned to be part of Cœlesyria. These plains have very little water in them except about Damascus; the Asê or Orontes waters a great tract of ground to the north of Syria: The river Jordan and the Lycus, are the only considerable rivers in this country.

Waters.

I have already mentioned the crystalizations on mount Carmel: At the foot of that part of Libanon, called the Castravan mountains, between the river Kelp and Esbele, there is a white stone, on which they frequently find the impressions of fish.

There are a great number of salt lakes in Syria, especially towards Tadmor and Aleppo; the ground, which is impregnated with nitre, is hollow in many parts, and being filled in winter with rain waters, when they dry away, the salt is left in cakes on the ground, which they purify, and carry it to Damascus, Aleppo, and to all parts at a distance from the sea.

Trees.

There are a great variety of trees in Syria, very few of which are known in Europe. The platanus or plane-tree grows on the river Jordan, and other places in the northern parts, especially about Antioch; they have several sorts of oaks, but I saw the greatest variety of trees on mount Rhossus, near Antioch, where there are several kinds rarely seen in these parts, as the laurel, the yew, the bay, which is the antient laurus, and the box; the two latter are much about Antioch, though the former does not grow on the spot where Daphne stood; the myrtle is common in all parts. The plains, from the rise of the river Jordan to Aleppo, abound with liquorice as ours do with fern; squills are also very common in many parts.

Beasts.

Wild beasts are not in so great abundance in this country as formerly; the lyon is never seen, and only a very few tigers on some of the mountains; the hyæna, jackall, the mountain antelope, the antelope of the plain, and wild boar are common. They had a fine breed of horses in this country, but most of them having been bought up for the Persian war,\* the breed of them is almost lost. They have two sorts of camels; the Arab breed, which is common in all parts, and another sort used by the Turcomen, which are stronger, though of a more ugly make than the others. I saw between Aleppo and the Euphrates the bustard, which is a very shy bird: I was informed by one who had his experience in Europe, that in the spring, when they perch on the trees,  
and



and sing in their manner, they are inattentive, and easily shot. They have also about Aleppo a beautiful grey bird of the crane kind, called by Europeans the dancing bird: These birds soon become domestic, and are so called from their dancing round in a ring one after another in a very pretty manner, and clapping their wings: They have likewise pelicans on some waters near Aleppo.

There are great variety of people in Syria, especially in the northern <sup>Inhabitants,</sup> parts of it. This country having been in the hands of the successors of Mahomet, the Arabic is the language generally spoken, except to the north of Aleppo, where the Turcomen and Curdeens prevailing, the Turkish language prevails, which the Curdeens speak, though they have a particular language of their own. To the north of Aleppo there are no Arabs, but the country is in the possession of the Curdeens, who come originally from Curdistan on the Caspian sea. They are worse than the Arabs, have not much courage, but rob when no resistance can be made. They are in possession of a great part of mount Taurus, which belongs to the Valadea, or sultan's mother, who found her account so much in protecting them, that the country near those mountains was entirely at their command, and she refused to accept of Cyprus in exchange for it.

The Turcomen are of the same race as the present Ottoman family; they were originally of Turkistan, which is likewise near the Caspian sea; they are of two sorts, one of which live in tents or villages, who till the land, and breed cattle; their tents are commonly round, and made of reeds, having only a slight covering in the summer, and in winter a thick sort of felt fitted to them, so as to keep out the rain; they employ themselves chiefly in making several sorts of coarse carpets. The other sort of Turcomen are called Begdelees; they mount on horseback, live in tents, and neither till the land, nor graze cattle; and though they have some sort of alliances, yet they are professed robbers; sometimes there are above a thousand of them together, and they raise contributions on villages under pretence of protecting them; but where they receive their dues, they do not rob openly. Wherever these people are in possession of the country, the safest way of travelling is under the guard of some of the greatest rogues among them, because they are in league with their brethren of the same profession; for in all these countries the right of protection, when once you are entitled to it, is a very sacred thing. Another sort of people are Rushowans, who in the winter begin to move with their cattle from Ezeroun towards the rise of the Euphrates in the antient Cappadocia, and go southwards as far as Damascus, and in the summer return at their convenience with the caravan to Aleppo: I travelled with some of them, and they seemed to be a good sort of people. The Chingani, who are spread almost all over the world, are in great abundance in the north of Syria, and pass for Mahometans; they live under tents, and sometimes in grots under ground; they make a coarse sort of tapestry or carpet work for housings of saddles, and other uses, and when they are not far from towns, deal much in milch cattle, and have a much better character than their relations in Hungary, or the gypsies in England, who are thought by some to have been originally of the same tribe. These and the Turcomen, with regard to offences, are



Religion.

under the pasha and cadi, though they have a sheik to every encampment, and several great ones over them ; but with regard to taxes they are immediately under the grand signor, whose tribute is collected yearly by an officer over each of these people, one being called the Turcoman-Agasi, an office of great credit, and the other the Chingani-Agasi, who go round the Turkish dominions to collect the taxes from these people. There are also different sects of religion among the Mahometans, if those I am going to mention may be esteemed such. The Noceres, who live north east of Latichea are spoken of by many ; their religion seems to be some remains of Paganism ; they are much despised by the Turks, and these people seem rather fond of the Christians. I could not learn any thing particular concerning their religion, only that once a year they hold a sort of feast by night, which very much resembles the ancient Bacchanals ; it is possible they may be the descendants of the people called Nazerini, mentioned by Pliny \*, as divided from the country of Apamea by the river Marfyas. Another sort of people are called Jáfades ; all that can be said of them is, they seem to be worshippers of the devil ; it is said to be a great affront to them to mention his name lightly, and I was assured they were pleased with a Frank, who, to gain some end, said something that they thought was to the honour of this evil being. They are in different parts in the north of Syria, have a particular aversion to the Mahometans, and are subjects very worthy of the being whom they worship, for most of them are very bad people. The generality of Christians in Syria are Greeks, subject to their great patriarch of Antioch, whose see is now removed to Damascus ; but miserable is the state of their church, which proceeds very much from their own conduct. The priests, who are of some trade or other, endeavour to live as easily as they can by screwing out of the people as much money as possible ; the people who have any affluence tyrannize with great pride and insolence over their inferiors ; they are guilty of all the vices of the Turks, but privately ; and it may be concluded how strong a root their faith has in many of them, when, to avoid only a drubbing, and often to satisfy their revenge, they turn Mahometans. The Maronites who are on the mountains of Libanon, and in most sea port towns, and some few other parts, are more esteemed. There are few Armenians to the south of Aleppo, but to the north of it all the Christians are of that church ; these are mostly engaged in trade, and there are many servants of that religion who come out from Armenia ; they have courage, are diligent, politic, and civil to every body ; but no Easterns are proof against money, or are to be depended on with regard to veracity ; there are very few of the Syrians or Jacobites. Many in the summer leave their villages and live in tents, and some make a sort of open sofa, with boughs raised from the ground in order to lie on it, and in some parts, like the Indians, raise them very high before their houses to sleep in during the summer, in order to be free from vermin ; and in many towns and villages they sleep on the top of their houses, which are all flat roofed, on which they make little closets

\* Cœle habet Apamiam, Marfya amne divisam à Nazerinorum tetrarchia. Plin. Hist. v. 23.



of wicker work, or boughs, and retire there for coolness, as soon as the sun is set.

Syria is divided into five pashalicks ; Aleppo, Tripoli, that of Saphet, <sup>Division of the country.</sup> or Sidon, Baalbeck, and the pashalick of Damascus, which is the greatest of them all, to which the pashalick of Jerusalem and Naplosa have been added, the latter stretching away to Ramah and Gaza : These territories seem to have been added to Damascus in lieu of the great expence which that pasha is at every year in conducting the hadjees or pilgrims to Mecca.

On the twenty-fourth of October, about ten of the clock in the evening, we set sail from Tripoli for Cyprus, on board an English ship, <sup>Voyage to Cyprus.</sup> which was obliged to touch at Bayreut in the way. On the twenty-fifth we had little wind all day, and only came up with a small bay called Cabouch, about twenty miles to the north of Tripoli. On the twenty-sixth we came up with Esbele, and sailed close along the shoar under the Castravan mountains ; I saw almost all the places we had visited on those hills, and in the evening we arrived in the road of Bayreut, where the supercargo went ashore ; and on his return, we immediately set sail again. On the twenty-eighth we came up with Cyprus, anchored in the evening in the road of Limesol ; and on the twenty-ninth went ashore at that town.





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A

# DESCRIPTION

O F

## The *EAST*, &c.

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BOOK the Third.

Of the island of CYPRUS.

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CHAP. I.

Of CYPRUS in general. Of LIMESOL, AMATHUS, LARNICA, and the antient CITIUM.

Cyprus.

THE north part of the island of Cyprus is fifty miles from the Cilician shoar, which agrees with the account of the antients, who making a computation by measuring round the bays of the island, say, that it is about four hundred twenty-eight miles <sup>h</sup> in circumference; but those <sup>i</sup> who computed, probably by travelling round the island by land, make it only three hundred seventy-five miles. Some say, that it was a hundred and seventy-five miles long, others <sup>k</sup> two hundred; but the modern sea carts make it only one hundred and thirty-five in length, and sixty-two miles broad in the widest part.

Its division  
and govern-  
ment.

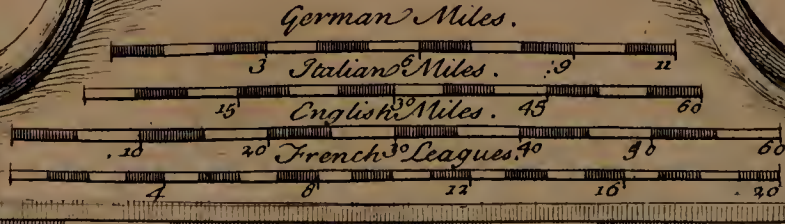
Cyprus was antiently divided into many small kingdoms, and was conquered successively by the Ægyptians, Phœnicians, Cyrus king of Persia, and Alexander the great; it fell to the lot of the successors the kings of Ægypt, afterwards was subdued by the Romans, became subject to the Greek emperors, and, whilst it was under them, was laid waste by the Arabs. In one thousand one hundred ninety one, Richard the first, king of England, conquered it, and gave it to Guy Lusignan, king of

<sup>h</sup> Plin. Hist. v. 35. Strabo xiv. 682. <sup>i</sup> Plin. ibid. <sup>k</sup> Strabo. <sup>l</sup> Plin. ibid.





A MAP OF  
CYPRUS.



T. Jefferys delin. et sculp.

Longitude East from London







Jerusalem; and his family continued to govern it until the year fourteen hundred twenty three, when it was taken by a sultan of Ægypt, who permitted their own king to reign over them, on his paying him a certain tribute. In one thousand four hundred seventy three, one of the kings left this island to the republick of Venice, who enjoyed it, paying the tribute to Ægypt, until it was taken from them in one thousand five hundred and seventy under sultan Selim, and it has ever since remained in subjection to the Ottoman port.

There are two chains of mountains that run along the island, one of <sup>Mountains.</sup> which begins at the eastern point of it, and extends about three quarters of the length of the island, to the bay which is west of Gerines. The other chain of mountains begins at cape Pyla, which is to the east of Larnica, and stretches away to the north west corner of the island. Pliny mentions fifteen cities in this island, and probably in antient times there were as many kingdoms; but at the time of Alexander it was under nine kings, and it is not difficult to discover what cities with their territories, composed these kingdoms, as I shall have occasion to observe in the journey which I made round the island.

Limesol, where we landed, is a small town, built of unburnt brick; <sup>Limesol.</sup> there are a great number of mulberry gardens about it, with houses in them, which makes the place appear very beautiful at a distance; the country also abounds in vineyards, and the rich Cyprus wine is made only about this place; the ordinary wine of the country being exceedingly bad. It is one of the cheapest places in the island, which is the reason why ships bound to Ægypt, and other parts put in here to victual. I was told that a small heifer sells sometimes for two dollars, or five shillings: They have built a castle and platform here, to defend themselves against the Maltese. The Greeks have two churches, one of which is a very handsome new built fabric.

We were entertained in a house of the English viceconsul, who was a Greek, and on the same day that we landed we hired mules, and set out to the east. We travelled through a narrow plain on the sea side, and going about two miles came to the river Char, where they keep a guard against the corsairs. When rivers are mentioned in Cyprus, they must be understood only as beds of winter torrents; for I could find but one in all the island that has always water in it. At the end of the plain there are ruins on a low hill, which are called old Limesol; it is about two leagues from the town. This is generally agreed to be Amathus, <sup>Amathus.</sup> which is said to have had its name from Amathus, who built a temple here to Venus<sup>m</sup>, called on this account, Venus Amathusia; it is said to have been sacred both to Venus and Adonis. This was probably the capital of one of the nine kingdoms of Cyprus. It is said, that Richard the first of England being hindered by the inhabitants from taking in water on the island, when he was going to the holy war, came to this place in his return, and took Isaac king of Cyprus prisoner, and sent him in silver chains to Tripoli in Syria. There are remains of the town walls, which are fifteen feet thick, and cased with hewn stone.

<sup>m</sup> Virgil makes Venus speak to Jupiter in these words:

Est Amathûs, est Celsa mihi Paphos, atque  
Cythera,  
Idaliæque domus. Ænead. x. 51.



On the west side there is a building like an old castle, probably on the site of the antient city, which might extend to the east as far as that part, where there are great heaps of ruins, and among them a handsom ruinous church, which may be on the spot where the temple was built to Venus and Adonis, in which the feasts of the latter were annually celebrated<sup>n</sup>. There seems also to have been a suburb to the east, extending to the river Antigonía.

Mount  
Olympus.

About seven leagues to the east north east of this place, is a mountain called by the Greeks Oros Staveros, and by Europeans Monte Croce, it was called by the antients Mount Olympus<sup>o</sup>, and was compared by them to the human breast<sup>p</sup>; it has the Greek name from a convent on the top of it, dedicated to the holy cross. We went about an hour and a half further, and lay at a Christian village called Menie. On the thirtieth we crossed the hills that make the point which is to the east of Limesol, and having travelled some time we came to cape Malzoto; to the west of it there is a narrow vale, which is a morassy ground; there are many trees and very high reeds growing in it, and I saw some ruins here. Soon after we passed about half a mile to the south of the village Malzoto, which is computed to be nine hours from Limesol, and is directly south of the summit of mount Croce. Palæa which is mentioned<sup>q</sup> as between Amathus and Citium, might be about this place. We came in an hour to the river Bouzy, where there was a small stream, and in about an hour more to cape Chedè; there are several hamlets about it that go by that name: A rivulet rises out of mount Croce, which is called Creig Simeone, and falls into the sea near this head; it is probably the river Tetius, mentioned between Citium and Amathus. I saw to the north a village called Der Stephanè; in about an hour we came to a large village called Bromlaka, and in half an hour passed over the bed of a torrent, and came to the large lakes, from which they collect every year great quantities of salt; they are filled by rain water, and the soil being full of nitre, produces the salt, when the water is evaporated in summer; but in case there is too much water, occasioned by extraordinary rains, it is not salt enough to harden into cakes, and for this reason the Venetians had drains to carry off the water, which are now neglected. To the west of these lakes there is a small Turkish convent, in which there is only one Dervish; they have a sepulchre there, which is held in great veneration by the Mahometans, it being, as they say, the place where the foster sister of Fatimah, the sister of Mahomet was buried: These salt lakes extend almost to Larnica, and make it the most unhealthy place in the island. When we arrived at Larnica, where the Franks reside, I went to the house of the English consul, to whom I was recommended.

Larnica is situated a small mile from the sea: At the port which belongs to it there is a little town called the Marine; the harbour is naturally well sheltered, but the ships lie off at some distance, and the boats come ashore on an open beach, and are drawn up to land. Tho' this place is very unhealthy, yet the Franks are settle here, as it is very convenient on account of its situation with regard to Nicosia, where the government resides, it being only six leagues from it.

<sup>n</sup> Strabo xiv. 682.

<sup>o</sup> Strabo xiv. 683.

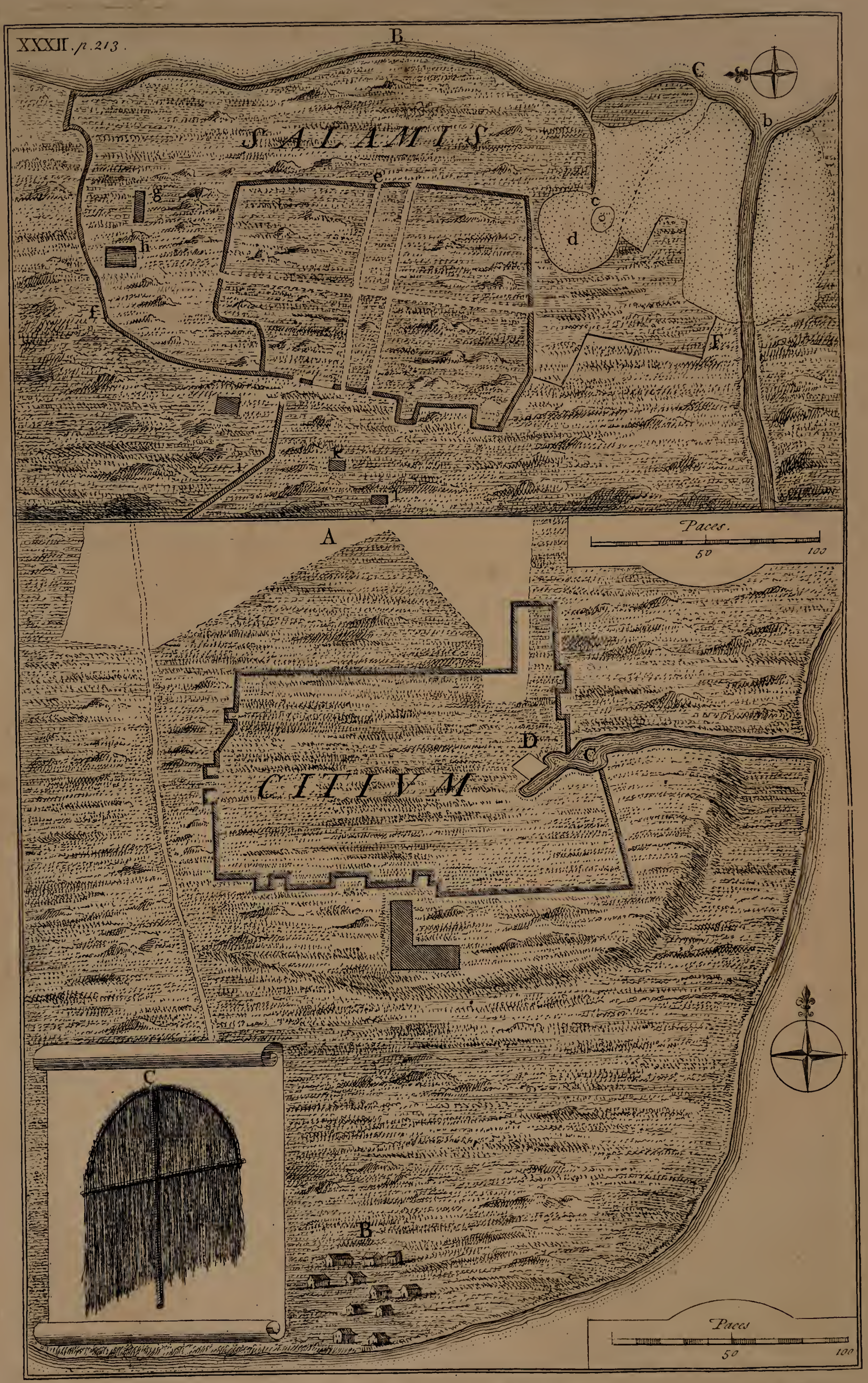
<sup>p</sup> Strabo, *ibid.*

<sup>q</sup> Strabo, *ibid.*









PLANS of *CITIVM*, and *SALAMIS*, in *CYPRVS*











There is a large antient church at the port, dedicated to saint Lazarus, where they shew his sepulchre; it is a small grot cut out of the rock; they say, that this saint being put into a boat at Joppa, and committed to the mercy of the sea, he was drove to this place, and became bishop of it, and that his body was stolen away by the French and carried to Marseilles; but the French say, that he was drove on their coasts. The ruins of the antient city of Citium are between the town of Larnica and the Marine, which was a capital of a second kingdom in Cyprus. It was famous for the birth of the great philosopher Zeno, and for the death of the renowned Athenian general Cimon, who expired at the siege of it. Ptolemy, the son of Lagus, destroyed this city, and removed its inhabitants to new Paphos; it was about three miles in circumference: There is reason to think that in very antient times the sea washed the south walls of it, though it is now a quarter of a mile distant. A plan of the old town may be seen in the thirty-second plate at A; part of the town of Larnica at A is distinguished from it; B is the Marine: To the east of the old town there was a large basin at C, now almost filled up; it served for the security of the shipping, and was defended by a strong castle, as appears by the foundations of it at D; this must be the inclosed port mentioned by the antients; the walls seem to have been very strong, and in the foundations there have been found many stones, with inscriptions on them, in an unintelligible character, which, I suppose, is the antient Phœnician; and if the city was ever rebuilt, after it was destroyed by Ptolemy, these stones might be put into the walls when they were repaired. These inscriptions are engraved in the thirty-third plate. They have discovered a great number of antient sepulchres in and about the city of Larnica; I saw some built of hewn stone; in one of them I observed the stones were laid along at top like large beams, and others laid over them like a floor; there is another which ends at top in an angle, and both are of excellent workmanship, and finished in the most perfect manner. The fathers of the Terra Santa have a large convent in this town; the capuchins also have a monastery here; and the Greeks four or five very good churches. The republick of Ragusa have a consul residing in this place, as well as the French and English.

† Strabo xiv. p. 682.



## CHAP. II.

## Of FAMAGUSTA, and the antient SALAMIS.

ON the tenth of November we set out from Larnica on mules, under the protection of the consul's janizary, in order to make the tour round the island. We travelled eastward, and came to the bed of a torrent, called Camborounula, which had water in it; I saw mounds near it, which might be the remains of some antient work. In three quarters of an hour we came to the hills that stretch to cape Pyla: That head of land must be the antient promontory of Dades<sup>s</sup>; I observed an old tower on it. We came to the vale of Ormilía, where there are several houses and silk gardens belonging to the people of Larnica. We afterwards had a sight of cape Grega, probably the same as that which the writers of the Turkish history call cape Græcia, and was probably cape Throni of the antients, where there was a city of the same name<sup>t</sup>. Going on I was told that we passed within four miles of Trapeza, which, if I mistake not, is to the right, though Blaeu's map puts a place of that name near Famagusta; this probably is a village near the high hill, that was compared by the antients to a table, and was sacred to Venus; I had a view of it on this head of land. This hill was over cape Pedalium<sup>u</sup>, which may be the same as Ammochostus<sup>x</sup>, and I suppose it to be the northern point of that broad head of land, which is now called cape Grega. Pedalium is thought to be a corruption of the antient name Idalium, there having been a town of that name in Cyprus, which was sacred to Venus; the Idalian wood was near it, in which, according to antient fables, Adonis, a favourite of Venus, was killed by a boar, and they feign that she turned him into a flower. There are two ports mentioned between this and Salamis, which are Leucola and Arsinoe; a city also is mentioned with the latter, which might be where Famagusta is at present situated.

We came to a village called Meraşh, which is half a mile south of Famagusta, where the Christians live who are not permitted to dwell within the city. I was here recommended to a Christian, who assigned me a room, which he had built in his garden, where I was entirely alone, and sent to the town for whatever I wanted. The next day I went with the janizary to see the city; for though I had a letter to the governor, yet I was advised not to send it, as I had no present for him. I went with all freedom wherever I pleased about the town: The governor however was afterwards informed, that I had viewed the town very exactly, and wrote every thing down, tho' I had only copied a short Greek inscription: Upon this he sent orders to the muleteer not to go any further with me, and that they should not permit any Franks to come into the city, on which I sent the janizary with the letter to the governor, who was then very well satisfied, and said he should be glad to see me.

<sup>s</sup> Ptol. v. 14.<sup>t</sup> Ptol. *ibid.*<sup>u</sup> Strabo xiv. 682.<sup>x</sup> Ptol. v. 14.



The city of Famagusta is about two miles in circumference, and was <sup>Famagusta.</sup> well fortified by the Venetians ; it is of an oblong square figure ; the bastions are all semicircular ; on the west side of the town, a rising ground runs along from north to south, on which they took the advantage to build the rampart, which makes it exceedingly strong this way, a fosse being cut into the rock on the three sides to the land ; and in that to the west there are covered ways to fall out : This high ground, which is the strength of the west side, exposes the south part of the town to the enemy, for it was from this part that the Turkish general battered the south gate, which is the only entrance from the land ; and it is probable, that from the high ground on the north side they planted their batteries against the north east corner to the sea, where there is a strong castle also fortified within. There is a gate from the city to the port, which is well sheltered by several rocks, and the entrance to it, which is at the north east corner, is defended by a chain drawn across to the castle ; it was here that the stuffed skin of the brave unfortunate Bragadine was hung up at the yard of a galley, after he had been most inhumanly flay'd alive by the treacherous Turks, against whom he had bravely defended the city. I observed on the ramparts the names of several of the Venetian governors of Cyprus ; and near the gate there are two statues of lions, one of which is very large, they were probably set up on some pillars in the principal parts of the city after the Venetian manner. The antient piazza seems to have been very beautiful ; the house of the governor with a portico before it, is on one side, and the western front of the church of saint Sophia on the other ; it is a most beautiful Gothic building, now converted into a mosque, but about three years ago two thirds of it was thrown down by an earthquake, together with the greatest part of the city. Before it there is a Greek inscription on a black stone, which might be part of a pedestal for a statue ; near the north west corner of the church there are two pillars, which probably had on them the Venetian ensigns ; near these there is a coffin of white marble adorned with lions heads, and festoons held by cupids. It is surprizing to see what a great number of churches there are in this city ; St. George's, one of the most magnificent, was thrown down by the earthquake ; another large one, which, if I mistake not, was dedicated to saint Catherine, is now the principal mosque.

There is very little trade at this place, which is the reason why all provisions are cheap here, the price of a fat sheep being only half a crown : No Christian is suffered to live within the walls, unless it be in confinement, in which condition I saw a Greek patriarch of Constantinople, who being deposed, and intriguing in order to supplant his successor, was banished to this place a few months before ; I saw him afterwards in one of the Princes Islands near Constantinople, returned from banishment. They will not suffer a Christian to go in or out of the city, otherwise than on foot ; and a European having obtained a firman from the grand signor to enter the city in his chaise, when he sent it to the governor, received this answer in a very cool manner : “ That in obedience to the firman he might enter in his carriage, but that he would not permit him to go out of the city in it.” The present build-  
ings



ings do not take up above half the space within the walls, and a great part even of those are not inhabited. They have very good water brought three or four miles by an aqueduct, which is carried for the most part in a channel on the ground.

Between the two chains of mountains that stretch along the island, there is a large plain seven or eight miles wide, and between thirty and forty long, beginning about Famagusta; as it is one of the best parts of Cyprus, and most secure from the privateers, so it is chiefly inhabited by Turks, the Christians living more upon the mountains, and near the sea, as they are exempted from that slavery which falls to the lot of the Turks when they come into the hands of these privateers: This plain seems to have been the antient kingdom of Salamis founded by Teucer; the capital of it, which bore the same name, was at the east end of the plain on the sea.

Salamis.

The Jews destroyed the old city of Salamis in the time of Trajan; it was afterwards called Constantia, probably from the emperor Constantius; it was again destroyed by the Saracens under Heraclius, and probably it was not afterwards rebuilt. We set out to see the old city on the twelfth, and in half an hour came to a large basin, which is filled by rain water, and in half an hour more to a stream, over which there is a bridge; this must be the antient Pedius. On the north side of it are the remains of Salamis; a plan of the city may be seen in the thirty second plate at B. There are still large heaps of ruins on the spot of the antient city, and great remains of the foundations of the walls, which seem to have been between three and four miles in circumference. The port d is to the south; it seems to have been made by art, and is almost filled up; the small river Pedius b, empties itself into the sea at this place. Antient geographers mention two islands of Salamis, which are not now seen. On examining the ground I imagined the sea might have left these islands, and I saw near the port some rising grounds C c, with channels round them, which might formerly be filled by the sea. There appears to have been a more modern city here than that antient one built by Teucer, and there are great remains of the foundations of the walls of the new town, which was about half as big as the old city. The inner walls e, are supposed to be those of the new town, and the outer ones F f, those of the old city. On that side of the town, which is next to the port, there are ruins of a large church, and also of a small one; and to the north of the town there are some very thick walls g, which are also probably the ruins of a church. There is likewise a square plain spot h, which might be either a piazza, or a basin for water. On the north of the new town, just within the gate, there are several grey granite pillars lying on the ground, and two or three Corinthian capitals of grey marble cut in a very beautiful and particular manner; a drawing of one of them may be seen in one of the plates that relate to Athens. These pillars seem to have belonged to a temple. This place is now called old Famagusta, and is about four miles distant from the modern town: There are remains of an aqueduct to this city at i; all the arches which I saw of it were Gothic, and there is an inscription on it in Greek, which makes mention of an arch-  
5
bishop,



bishop : The antient aqueduct being probably repaired when the new city was built, after the establishment of Christianity in these parts. I saw the arches all along the plain, extending towards the mountains to the north west ; on the side of which mountains the water was conveyed from a plentiful source which I saw at Cherkes, thought by some to have had its name from the old Cythera, though that place must have been farther to the south. The Tables place Citari in the road from Salamis to Tremitus, now called Nicofia. Cherkes is six or seven leagues to the west north west in a valley between the hills ; it is beautifully improved with mulberry gardens for the silk worms ; the plentiful sources of water which supplied this aqueduct, are a considerable way in between the hills.

To the west of Salamis there is a small ruined church k, and near it a very little church l, built and arched over with very large stones, half of it is now under ground ; it is dedicated to St. Catherine, who, as they say, was daughter of king Costa, the founder of the present Famogusta, and that the city had its name from him. In this church there is a well, and on one side a chapel built of three stones, the four sides consisting only of two stones, and it is covered with a third, which is angular at top. If I mistake not, they say, this saint was buried in this chapel, and there seems to have been a tomb in it. A mile to the west there is a monastery and a large church dedicated to St. Barnabas, which seems to have been a fine building ; the church has been ruined and rebuilt ; the foundations of the east end of the old church remain in three semicircles. About half a furlong east of this church there is a descent by several steps to a sepulchral grot cut in the rock, with niches for bodies on three sides of it : Here, they say, the body of St. Barnabas was deposited, who was a native of this island, and suffered martyrdom at Salamis in the time of Nero. At the entrance of the grot there is a well of water that is a little salt, and a small chapel is built over the grotto, which does not seem to be of any great antiquity.



## C H A P. III.

Of CARPASY, and some other places in the eastern part  
of CYPRUS.

FROM Salamis we went on northward, and having travelled about five miles came to the river Deraie, over which there is a long bridge like a causeway, and a high ground to the south of it, which might be the situation of some antient town: In half an hour we came to the river Chour; we then turned to the east, passed over some hills of cape Chaulebernau, and crossing a river, we approached the high hills, on which there is a castle called the hundred and one chambers. These mountains take up almost all that narrow tract, which seems to have been called the Olympian promontory, and probably this highest part of the mountains was called mount Olympus, on which there was a temple to Venus, probably Venus Urania, or the chaste Venus; for there was a city in this part called Urania, which was destroyed by Diogenes Poliorcetes, and it was not lawful for any woman to enter this temple, or so much as look on it; all this promontory seems to have been the kingdom of Carpasia. I observed in this part a great quantity of talc in the hills. We arrived at a village called Patrick, where we were well received by the Greek priest. On the thirteenth we proceeded on our journey, and began to cross the hills towards the north side of the island, and came to a village called Galadia, finely situated on a high ground. We travelled on through a very fine country abounding in wood, and passed through Ai-Androniko, where there is a small stream, the sources of which never fail; this village on the south side is inhabited by Turks, and on the north by Christians. All these places are much infested by the Maltese corsairs. We lay in the house of the priest of Yaloufee or Jaloufa on the north side of the island, where there is an antient Greek church; we saw the coast of Cilicia very plainly from this place. On the fourteenth we came to a ruined village, called Mashargona, where they have a tradition that some king antiently resided; soon after we came to a small cape, on which there are ruins of a church dedicated to St. Marina; it is built of fine hewn stone, and the place is called Selenia. Having travelled about four hours, we went to the left of the antient convent of Jaloufa; there is also a bay here of the same name, and as there is a place so called near Scanderoon, which is the bay that had the antient name of Sinus Issicus in Cilicia; this, without doubt, must be Sinus Issicus of Cyprus, which was in this part of the island: This is probably the shoar of the Achæans where Teucer first landed. We arrived at Carpas, and went about two miles northwards to the plain and to old Carpas, called by the antients Carpasia, the capital city of the kingdom of that name, which is now given to all the country: The island here is only three miles and three quarters broad <sup>y</sup>. There are some ruins at old Carpas,

<sup>y</sup> Strabo xiv. p. 682.



especially the remains of a wall near half a mile in circumference, with a pier from it into the sea, at the end of which there are some signs of a tower. The whole seems to have been only a castle for the defence of the port: To the east of it there is a very good church in the Greek style, which belonged to a monastery near called Ainsphilosè; they call this place also Salamina, and I was told that this name was given it by some religious persons, who began to improve the place not a great many years ago, but were obliged to leave it on account of the Maltese privateers. About the village of Carpas there are a great number of small ruined churches or chapels, which might formerly be built for the use of wealthy families, who might retire to this place. It was on the Carpathian shoars that Diogenes Poliorcetes landed his army.

On the fifteenth we travelled eastward to the village of Asphronify, where there are ruins of four churches, and it seems to have been some antient town; for I saw on both sides of it ruins of a wall extending towards the sea. We came to the most eastern point of the island, called by the antients the ox's tail<sup>z</sup>, probably from some imaginary resemblance; it is now called the cape of St. Andrew, from a monastery which is cut out of the rock, and dedicated to that saint. Opposite to the north east corner are the isles called Clides by the antients<sup>a</sup>; the largest of which is not a mile in circumference; authors differ about the number of them; those who name but two, probably took notice only of the two largest; there are two more that appear only as rocks, the furthest of which is not a mile from the land; there is another which has some herbage on it, and may be the second as to its dimensions; it is so very near to the land that it may have been separated from it since those authors wrote. At the north east corner there is a grot cut out of the rock, which seems to have been a sepulchre; there are some signs of a large enclosure round it, and higher are several sorts of oblong square buildings of hewn stone, which appear but a very little above the ground, and seem to have had covers over them; I conjecture that they were sepulchres of very great antiquity; one, which is built in a more magnificent manner than the rest, made me conclude that they might be the sepulchres of the antient kings of this part of Cyprus; it consists of three enclosures; there are but two tiers of stone above ground; the outermost building is one and thirty feet square, and the walls are one foot nine inches thick; within it, at the distance of two feet six inches, there is a second, and, at the same distance within that, a third; the top of which is cut with a ledge within to receive a cover. It is possible the two outer walls might be built up higher, and there might have been entrances through them to the sepulchre: The whole is a very particular sort of work, and of such a kind as I never saw in any other place. There are signs of foundations of a building on a little mount, which is a rock of marble of different colours stretching into the sea, and it is a very good situation for a light house, tho' there are some remains on a little point very near it, that have more the appearance of such a building. All this country to the east of Carpas for about twelve miles is almost uninhabited, except that there are a few Turkish herdsmen on the south side, where there is a fine narrow plain. The desolate condition of this part of the island is occasioned by the constant depredations of

<sup>z</sup> Ptol. v. 14.

<sup>a</sup> Plin. Hist. v. 35. Strabo xvi. p. 682.



the Maltese privaters, who land more frequently here than in any other part. From this eastern point I saw very plainly mount Cassius near Antioch, and the mountain of Rhossus, now called cape Hog, which is between Kepsè and Scanderoon.

We travelled on southward from this point, and in less than an hour arrived at the uninhabited convent of saint Andrea, in which there formerly lived two or three monks. We went to the south side of the island, crossed the hills, and came to a very large village which is called Mairou, which is about half a mile broad; at the west end of it we began to cross the hills to the north, and saw a cape to the south called Peda. We arrived again at Carpas on the sixteenth, and went to the convent of Jaloufa; we passed by Selenia, where I saw remains of pillars four feet in diameter, and came to Jaloufa. On the seventeenth we went about two leagues to the south east of Jaloufa, near a place called Aimama, and came to a large grot cut into mountain, being very difficult of access; and there is another grot of the same kind two leagues to the east of it, near a village called Galliporno; it is a gallery with four apartments on each side, in most of which there are holes cut down like sepulchres, which are now filled up: On the hills above it, are some small ruins of an antient place, which might be Urania, taken by Diogenes Poliorcetes, and I saw near the grot a great number of sepulchres cut into the rock, many of them being in the manner of graves, which seem to have had stone covers over them: Towards the west end of this promontory the mountains are very high, and the foot of them stretches out in such a manner towards the north sea, that there is no passage on the north side of them; and, I suppose, that these hills were the bounds of the kingdom of Carpathia on the north west side; those to the south west being probably the low mountains, by which there is a narrow pass to the sea. Aphrodisium was situated near the west part of the promontory, and probably on the shoar to the north; it was about nine miles from the territory of Salamis. From this grotto we returned again to Jaloufa. On the eighteenth we travelled to the north west and came to Androniga, where part of the village are Turks, who are sometimes under such apprehensions of the Corsairs, that for security they go and lie on the mountains, and they told me, that some of them have even perished with cold in those retreats: We afterwards came to a village of Turks, where one of them holds his lands on the condition of entertaining strangers, and his people came and drew water for our mules; this was in the road from the northern parts to Famagusta. From this place we went out of the road northwards, near an hour to the mountains called Eshbereve; on the highest summit of which is the strong castle of the hundred chambers before mentioned, which is almost entire. We lay at a Christian village on the north side of this hill.



## ON CYPRUS.

### CHAP. IV.

#### Of NICOSIA, GERINES, LAPTA, and SOLI.

ON the nineteenth we travelled westward on the north side of the island, and came to a very pleasant village called Agathon, situated at the beginning of the plain on the sea: There are a great number of cypress and orange-trees about it, and it is probable that Macaria was situated near this place. The plain is a very narrow strip of land not above a mile broad, but extends westward for about thirty miles, almost to the bay where these mountains end; I take this to have been the kingdom of Lapithia, and shall have occasion to make some observations on the supposed capital of it. On the twentieth we pursued our journey, and ascending the hills to the south, visited two small convents, and afterwards the monastery of Antiphonesè; it is famous for the Lignum Cyprinum, of which there are seven trees, there being no others of that kind in the island: It is the oriental plane tree, and is engraved in this volume among the plants which I brought from the east. We crossed over the hill to the south, and came into the great plain between Famagusta and Nicosia, and lay at a Christian village Marashoulou. On the twenty-first we travelled north west to a village called Chytorea by the Franks, of which I have already given an account, and of the river there, which supplied the aqueduct at Salamis.

From this place we travelled to the south west to Nicosia. I went to <sup>Nicosia.</sup> the house of the consul's broker, and was also recommended to the dragoman of the moslem; both of them assisted me in seeing that city, which is towards the west end of the plain, and is supposed to be the old Tremitus; it is the capital of Cyprus, where the moslem or governor resides; it is fortified with very large ramparts, but has no fossée, and consequently is a very indifferent fortification; the ramparts are faced with the hewn stone of the old walls; the circumference of them is about two miles. The walls of the antient city, which were built with semicircular towers, may be traced all round, and they seem not to have been much less than four miles in compass. There are still remaining in the city several very magnificent houses, which are of the times of the kings of Cyprus; some of them have been repaired by the Venetians, according to the rules of modern architecture; and there is a most beautiful Corinthian door-case of a house which, they say, belonged to the Venetian general. The cathedral church, now a mosque, is a large building, and exceeds that of Famagusta in the front, as much as it falls short of it in other respects; there was also a church here dedicated to the holy cross, and another of the Augustinians, which are now mosques. The Greeks have several new built churches in the city, and the Latin fathers of the convent of the holy sepulchre at Jerusalem have a small convent. Though there are very few Armenians, yet they have possession of an antient church here. There is a



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great manufacture of cotton stuffs, particularly of very fine dimities, and also half sattins of a coarse sort; they have here the best water in Cyprus, brought by an aqueduct from the mountains.

Convent of  
St. Chryso-  
stom.

Two leagues to the north east of Nicosia, on the side of the mountain, is the rich convent of saint Chrysoftom, to which we went on the twenty-third; it belongs to the Greek convent of the holy sepulchre at Jerusalem: Over it, towards the top of the mountain, there is a place called the Hundred and one chambers, which consists of several buildings, one over another; the highest is very difficult of access; they have a tradition that a queen of Cyprus, who had the leprosy, chose to live here for the benefit of the air, and that saint John Chrysoftom advising her to build the convent below, she followed his counsel, and was cured of her leprosy; others add, that she bathed in a water there, which is still resorted to by persons in that distemper, who find benefit by it. This monastery has been a very large building, though great part of it is ruined; there are two churches, one of which, called saint Helena, is ruinous, the other is covered with a dome, and painted all over within; it is dedicated to saint John Chrysoftom: Before it is a handsome portico, from which there are three doors with fine marble door-cases, that do not seem to be very antient; two scepters were formerly deposited behind the folding doors, the figures of which are painted on the wall, and at the bottom there is a place where the crown was kept. All the account they can give is, that they belonged to some queen, and that they were taken away by a pasha of Cyprus. It is probable that the regalia of Cyprus were kept here: This convent is near the road which leads to Gerines.

We crossed the hills again to the north, and lay at a village called Chilta. On the twenty-fourth we went to a most magnificent uninhabited convent, which is almost entire, called Telabaisè; it consists of a very beautiful cloyster; on one side of it there is a magnificent refectory, on the other a fine room up one flight of stairs, which might be a library, and under it there are two very handsome apartments, one of which might be a common refectory, and the other probably served to receive strangers; on a third side, is a church of a more antient and heavy building; all the rest is of a very fine Gothic architecture, and in the cloister they have made a cistern of a beautiful coffin of white marble adorned with bulls heads, cupids, and festoons of exquisite workmanship.

Gerines.

We went about three miles to a ruined port called Gerines, which is the antient Cerynia; the ruined walls are about half a mile in circumference, and seem to be on the foundation of the antient walls, for I observed on the west side, a large fossèe cut out of the rock, and the old town might extend further east beyond the present square fort, which is about a quarter of a mile in circumference. Though this place is esteemed to be very strong, yet the Venetian governor, when the Turks were marching towards it, (after they had taken Nicosia) shamefully surrendered the fort, before the enemy laid siege to it. To the west of the town there are a great number of sepulchral grots, and I saw some pillars standing, and remains of the foundations of an antient building.

There



There is one church in the town, which is entire, and two or three in ruins; the priest resides in a convent of Solea, there being not above five or six Christian families in the place: The chief trade here is with Selefki in Caramania, which is the antient Seleucia in Cilicia; the commerce is carried on by two small French vessels, which export rice and coffee to that part, which is brought to Cyprus from Ægypt; and they bring back storax, and a great number of passengers: They also sometimes go over to Satalia, the antient Attalia in Pamphylia; but Selefki is the nearest place to this part of the island, being only thirty leagues off.

We set forward towards the west, and travelled about two leagues to the ruins of the antient Lapithos<sup>b</sup>, which I suppose to be the capital of another kingdom. Here I saw several walls that were cut out of the rock, and one entire room over the sea; there are also remains of some towers and walls, but the old name is translated to a village near called Lapta, where there are some sources of very fine water, which seem to be those of the antient river Lapithos<sup>c</sup>. I lay here at the rich convent called Acropedè.

On the twenty-fifth we went on to a bay, and saw a cape beyond it called in Blaeu's map Cormachiti, which seems to be the old cape Crommuon. We crossed the hills to the south, and came into the western part of the plain in which Nicosia stands; for this plain is bounded to the west by some low hills, which stretch from the end of the northern mountains to the southern ones: On the north side is the bay where I suppose the antient city of Soli stood.

When we had crossed the hills, having travelled about six hours, we<sup>Morpho.</sup> came to Morpho; they told me this place was eight leagues from Nicosia, probably the city Limenia might be situated here. We went to the magnificent convent of saint Mamma at this place, which appears to<sup>Convent of St. Mamma.</sup> have been built on a very grand design; it consists of two courts, the buildings of which are unfinished; they are separated by a very magnificent church, built of hewn stone, and dedicated to saint Mamma, whose sepulchre they shew in it. She is had in great veneration in Cyprus, and they have some legend concerning her riding on a lion, in which manner they always paint her. Though the building is not of modern architecture, yet it does not appear to be very antient; I conclude, that it might be built a little before the Venetians had possession of the island; being founded by some noble family of Cyprus: They have a water here, which they say is miraculous.

On the twenty-sixth we went four hours to the north west to a large<sup>Kingdom of Ægea.</sup> bay, where, I suppose, the kingdom of Ægea begins, in which the famous Solon took refuge when he was banished out of Greece. It is said that he advised the king of this country to leave the city of Ægea, which was situated between the mountains, and to inhabit a plainer country. I was told that there is a place now called Ege, situated on the hills. At the north west corner of the before-mentioned bay, where the southern hills come to the sea, there are ruins of a very considerable city, which, I suppose to be Soli; on the west and south sides it was bounded by those hills;

<sup>b</sup> Strabo xiv. p. 682.

<sup>c</sup> Ptol. v. 14.



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and to the north and east by the sea, a wall being drawn from the hills to the sea, some remains of which are still seen, as well as of a basin, for the shipping to lye in. The most remarkable ruins of this place are a little way up the side of the hills to the west, where I saw the ruins of a semicircular wall, but could not judge whether it was the remains of a church, or of an antient temple or theatre; lower on the plain are three piers remaining, which are ten feet wide, eight thick, and fifteen feet apart; I could discern that arches had been turned on them; they were adorned on the outside with Corinthian pilasters, the capitals of which were very well executed; it seems to have been a portico to some very grand building. The front is to the north, and on every pier within there is a nich about eight feet high and four feet broad; these niches doubtless were designed for statues: Probably this was the temple of Venus and Isis that was in the city<sup>d</sup>, which had its name from that wise lawgiver Solon; the place is now called Aligora, that is, the sea mart. There is a river falls into the sea at this place, and as the channel of it is not kept open, it makes a morass. This doubtless is the river mentioned by the antients at this place. Some modern writers have placed Soli at Lefca, a village about a league north of this place. The antient cape Calinufa seems to be that point which is to the west of this bay.

Returning southwards to the road, we pursued our journey to the west, and in about an hour and a half came to Lefca; it is a long village built up the side of those hills, which we crossed into the delightful country of Solea, which is a vale about a mile wide, and winds between the hills for seven or eight miles; it is much improved with gardens and buildings, and is very well watered with springs and rivulets. We went to a convent where the bishop of Gerines commonly resides; it is situated on the side of the hills, where there are very rich iron mines which are not now worked.

On the twenty seventh we went along the vale, and crossing the hills came to the small convent of St. Nicholas situated between the hills, where there is such an agreeable variety of fields, wood, water, and cascades, that it is one of the most delightful solitudes I ever saw; two streams come rushing down the hills, and are carried all through the country of Solea in many rivulets. The Asbestus of Cyprus is found in the hills about two leagues to the south east of that place.

The convent  
of Panaia  
Cheque.

We travelled in a very difficult road along the sides of the hills to the convent of St. John. I observed a great number of pine trees, which they destroy by cutting them at the bottom, in order to extract tar. On the twenty eighth we travelled over several hills, and ascended the highest of them, where it is very cold, to the convent called Panaia Cheque, or the Madonna of Cheque, where they have a miraculous picture of the blessed virgin and our Saviour, painted, as they say, by St. Luke, and brought from Constantinople by a king of Cyprus, whom they call Isage. This place is as much resorted to by the Greeks, as Loretto is by the Latins, and they come to it even from Muscovy. The convent belongs to the archbishop of Nicosia, and has about seventy

<sup>d</sup> Strabo xvi. 683.



monks in it. I was received here with great civility by the superior, who met us without the gate, conducted me to the church, and then to their apartments, where I was served with marmalade, a dram, and coffee, and about an hour after with a light collation, and in the evening with a grand entertainment at supper.

CHAP. V.

Of ARSINOE, PAPHOS, and CURIUM.

ON the twenty ninth we travelled over the mountains, and passed by some old iron works; they shewed us a village called Sarama to the east, where they said a part of the mountain had been thrown down by an earthquake: We arrived the same evening at the convent of Aiamone. I had a view of the bay of St. Nicholas to the north west, in which Arsinoe seems to have been situated, where there was a grove sacred to Jupiter<sup>e</sup>. They talk much of the fountain of lovers, but they informed me that there are no ruins about it. They mention also the port of Agama in this part, and some ruins near it, which probably are the remains of the antient Arsinoe, and the present name of it may be derived from cape Acamas<sup>f</sup>, which was the most western point of the island. Opposite to the bay is a small island called St. Nicholas, from which the bay has its name. I was told by the monks, if I do not mistake, that the old name of this island (probably that of the middle ages) was Stiria. Towards the sea to the north there is a village called Bole, where I was informed there were iron mines and hot mineral waters.

On the thirtieth we passed the hills which are on the west side of the island, and went to the south west into a plain, which is about fifteen miles long and three wide: The city of new Paphos, and the port of old Paphos were on this plain. This country probably made another kingdom, of which Paphos might be the capital. We arrived at Baffa, which is situated near the place where new Paphos<sup>Baffa, New Paphos.</sup> stood; it is on a rocky eminence in a narrow plain on the sea, which is separated from the great plain by some low rocky cliffs, which might antiently be washed by the sea before new Paphos was built. These cliffs are now full of sepulchral grotts, which doubtless were made for the use of the city. To the west of the town there is a point of land, and the old port was to the south east of it, in an angle made by a small promontory, and was sheltered by piers built out into the sea, some remains of which are still to be seen. The city seems to have been to the east and north of the port; and I observed a very large fosse cut out of the rock to the north of the old town, where probably they dug their stones for building. There are several lofty rooms hewn out of the rock, and many small apartments; one of them seems to have served for a large

<sup>e</sup> Strabo xiv. p. 683.

<sup>f</sup> Ptol. v. 14.



cistern, there being a hole in the top to draw up the water, and stairs down to it cut out of the rock; it is probable this was filled in winter by an aqueduct from the mountains, of which there are some remains near the town; by this means the city might be supplied with good water in the summer time, of which there is a great scarcity in the island. To the north of the port there are some signs of an antient temple on a ground raised by art: From the manner in which the grey granite pillars lie, and by the disposition of the ground, I judged there was a colonade round it, and a portico to the west with a double colonade; the pillars are about two feet in diameter. Half a furlong to the east of this there are foundations of a smaller building of hewn stone near the corner of the port, which might be either a temple or some other public building. Farther to the east are the remains of a large church, which probably was the cathedral, and seems to have been built on the foundations of a great temple, for there are some very large pillars of grey granite now standing near it; they are about three feet in diameter, and finely polished; it is needless to mention, that both these temples were without doubt dedicated to Venus, for whose worship this city was famous. This place probably began to be considerable when Ptolemy the son of Lagus demolished Citium, and removed the inhabitants to this city; it was almost entirely destroyed by an earthquake, but was rebuilt by Augustus, and called Augusta, in honour of him. Near the cistern beforementioned there is a church under ground cut out of the rock, dedicated to the seven sleepers; and in the town there are ruins of several churches, and houses, most of which are uninhabited. This city is famous in sacred history for being honoured with the presence of saint Paul, and on account of his having here converted Sergius the governor of the island to Christianity<sup>s</sup>. About a mile to the north there is a rocky ground near the sea shoar, cut out into sepulchral grotts; many of them seem to have been designed for rooms, and some of them are very large: I saw five or six, which probably were inhabited by families of a superior rank, having a court in the middle, and a colonade of two Doric pillars in front, and three on each side, with an entablature over them, all cut in the rock, and some of the pillars are fluted; one side of these courts is open in front; in each of the other three sides there is a room cut out of the rock, and the door-cases are executed in a beautiful manner.

Half a mile to the east of this place is the new town of Baffa, where the governor resides, new Paphos being now called old Baffa, and is inhabited only by a few Christians, and by a small garrison in a castle at the port. There was antiently at new Paphos a celebrated meeting once a year for the worship of Venus, from which place they went sixty stadia in procession to the temple of Venus at the port of old Paphos, where, according to the fables of the antients, that goddess, who is said to have been born of the froth of the sea, came ashore on a shell. The ruins of the city, called by the antients new Paphos, are now known by the name of old Baffa, where there is a small village of the same name about a mile to the south of Baffa. There is an aga and some janizaries who live at the fort in this place. I was recommended to a brother of the

<sup>s</sup> Acts xiii. 17.



bishop of Baffa, who at that time was imprisoned by the Turks at Famagusta, by the instigation of the archbishop of Nicosia, with whom he had some difference; and I afterwards saw him at Rosetto, when he fled from this place into Ægypt. When I was in my lodgings some janizaries came to me, and afterwards the poor aga of the fort, who were very inquisitive about me, on which I took occasion to talk of my design to wait on the great aga at Baffa, with a letter I had to him. On the first of December I waited on the aga with my letter, and a small present of sugar, which I found was necessary, and could be of no ill consequence, as it was the only present I should have occasion to make on the island. He entertained me with coffee, and sent his falconer along with me, who attended me with his hawk wherever I had an inclination to go.

When I had seen every thing there, we proceeded on our journey; going at some distance from the sea along the plain, in an hour we came to a running water, and saw some ruins of the aqueduct to the right, which here crosses the river on an arch: In half an hour more we came to Borgo Ashedieh where there are remains of a high Gothic aqueduct. Opposite to this place is the first small cape to the south east of Baffa, which might be the old promontory Zephyrium<sup>b</sup>. In half an hour we passed by Ideme, and about the same distance we were opposite to another cape, which might be that of Arfinoe; the port of Arfinoe might be on one side of it, and the port of old Paphos on the other, which was a mile and a quarter from that city; for though I went in search of it, at the cape opposite to Coucleh, where old Paphos stood, and observed the ruins of several aqueducts that way, yet I could see no signs of the port. We ascended to the village of Coucleh, which is situated on a narrow hill extending to the south into the plain. Old Paphos was doubtless<sup>Old Paphos.</sup> here, and there are great heaps of ruins about the place, and remains of the foundations of thick walls; the ruins extend about a quarter of a mile in breadth, and half a mile in length. Some say that this city was built by Paphus, son of Pigmalion, others that it was founded by Cynarus king of Crete, and father of Adonis.

These hills extend quite across the island, and are much lower in this part than they are towards the north; they end here in high white cliffs; and where they make a great head of land to the south, they are known to mariners by the name of cape Bianco, part of which might be the promontory called Drepanum by the antients<sup>k</sup>. We travelled over these hills to the east, and in about two hours from Coucleh came to a Turkish village called Alefcora, where we got a place to lodge in with great difficulty.

On the second we went near a large Turkish village called Afdim, which is the same as Audimo or Aitimo. We went on to the other side of cape Bianco, and came to two delightful villages which are contiguous; they are called Episcopi and Colossè. These villages are finely watered, and most beautifully improved with mulberry trees for the silk worms, and also with a great number of orange and lemon gardens. At the south end of Colossè there is an antient preceptory of the

<sup>b</sup> Strabo ibid. Ptol. v. 14.

<sup>k</sup> Ptol. v. 14.



knights of St. John of Jerusalem, which is now in ruins ; there are likewise the remains of a very high aqueduct that conveyed water to it, and I saw an epitaph of one of the priors of this place, who died in one thousand four hundred and fifty three. It is the opinion of some that the antient city of Curium was here, but I could not see the least sign of any ruins ; but on the hill to the west I observed the foundations of a thick wall, which seemed to have encompassed some antient town, which probably was the city of Curium : And it is not unlikely that the grove, sacred to Apollo near Curium, was where the village of Episcopi now stands, which is a place abounding in water. They think also that the low promontory called cape Gatto was the promontory Curias, from which they threw any one into the sea, who presumed to touch the altar of Apollo ; but as this is very low land, it is probable that it was from some point to the west of Curium, where there are high cliffs, and might possibly be a part of what is now called cape Bianco. To the east of Episcopi there is a small river, which I should have thought to have been the Lycus of the antients, if that river had not been mentioned<sup>1</sup>, as between the town and the promontory. Cape Phrurium is mentioned<sup>m</sup> near Curium, which might be the south east part of this great head of land, as Drepannum was probably that to the north west. The head of land called cape Gatto is to the south of Episcopi ; it is a low land, the north and west part of it is a morass, and there is a large salt lake on the east side, which is filled by the winter rains, and is almost dry in summer : The south part of this promontory is a barren rocky soil, and there is a ruinous uninhabited convent on it, called saint Nicholas. They have a ridiculous story, that the monks of this convent kept cats in order to hunt and kill the serpents, of which there are great numbers here ; this they say gave rise to the name of the cape ; and they add withal, that on ringing a bell the cats used to leave off their diversion, and return home.

To the east of this cape there is a bay, and at the west corner of it Limesol is situated, where I first landed in the island. As I did not meet with any ship there bound to Ægypt, I returned to Larnica, where I found a French ship sailing for Damiata, on which I embarked on the eighth of December. We were obliged by contrary winds to put in at Limesol, where we were detained six days, and I landed a second time in Ægypt at Damiata, on the twenty-fifth of December one thousand seven hundred and thirty-eight.

<sup>1</sup> Ptol. v. 14.<sup>m</sup> Ptol. *ibid.*



## C H A P. XI.

## Of the natural history, natives, custom, trade, and government of CYPRUS.

**T**HE climate of Cyprus is not so temperate as that of many other parts in the same latitude; the winds, which blow from the high mountains of Cilicia in the winter, make the island very cold, especially the northern parts; and some of the high hills of the island being covered with snow all the winter, make fires very necessary during the cold season, though they are seldom used in any other parts of the Levant; the clouds also breaking on these hills, often fall down in heavy rains for many days together, insomuch that I was informed it had sometimes rained there for forty days almost incessantly. These mountains and the shallow soil, which is mostly on a white free stone, make it excessively hot in summer, and the island is very unhealthy, especially to strangers, who often get fevers here, which either carry them off, or at least continue for a considerable time, the disorder lurking in the blood, and occasioning frequent relapses.

The soil of Cyprus is for the most part rocky; there are in it many entire hills of talc or gypse, some running in plates, and another sort in shoots, like crystal; the latter is used in many parts, especially at Larnica, as stone for building: They have also in the mountains near that city a very thin marble paving stone, that cuts like chalk with a common saw, and much of it seems to have been laid in the walls in order to bind the stones. Near Nicosia they have a yellowish marble, which, they say, when burnt produces a small quantity of sulphur. At a mountain towards Solea, the Asbestus or Amianthus, called by some the cotton stone, is found in great plenty; it is of a blackish green colour, but runs in veins in such a manner, that the staple of it is not above half an inch long: It is much to be questioned whether they could ever spin it to a thread, but by some experiments tried with it, I have reason to think that an incombustible paper might easily be made of it, like that which they make of the Asbestus of Muscovy. Near Baffa there is a hill that produces a stone called the Baffa diamond; it is very hard, and seems rather to exceed the Bristol and Kerry stones. Cyprus has also been very famous for its minerals, and for many sorts of precious stones, which were probably found in the mines. In going round the island I saw only two iron mines which are not now worked, because in Cyprus they want hands to cultivate the ground; nor is it agreeable to the inclination of the people to be employed in these mines, because they would not be well paid by the officers of the grand signor: One of those iron mines is about half a day's journey east north east of Baffa; the other is at Solea, where there is a large hill that seems entirely to consist of this ore, which is very fine and light, being porous and crumbling, and of a red colour. They have here also the several sorts



of earth used by painters, called Terra Umbra, Verde, Rossa, and Jalla; and I was assured, that not long ago a traveller found a very fine azure earth, which is uncommon, and either is not much known, or is found in small quantities, otherwise it would without doubt be exported.

Waters. The antients mention three rivers in Cyprus, the Lycus, Tetius, and Pedius, though at the best they deserve only the name of rivulets, and I suppose the water seldom fails in these, though it is generally said that there are no rivers in Cyprus: It is certain they have no fresh water fish, except small crabs, which are in most of the rivers in Asia. All round the island there are beds of winter torrents, which from run the mountains after rains, but during the summer months, when it never rains in these southern parts, they are entirely dry, excepting some few springs which have been rarely known to fail. The water, which is drawn out of wells, is almost all brackish, occasioned by the great quantity of nitre in the soil, which produces the salt in the lakes beforementioned; at Larnica they send above a league for all the good water they drink. The water of the island seems to depend almost entirely on the rain; and when clouds have been wanting either to fall down in rain, or to feed the springs, by lying on the mountains, a great drought has always ensued; and historians relate, that there having been no rain for thirty-six years, the island was abandoned in the time of Constantine, for want of water.

Vegetables. It is said that this island received its name from the cypress trees, which it is certain grow on it in very great abundance, especially on the eastern promontory, and in the northern parts of the island.

Animals. There is a sort of tree which grows in most parts of Cyprus, which is called by some the cedar, and much resembles it in every thing but its seed, which is like the juniper; it is called in Greek Avorados, and I have been since informed that it is a sort of juniper, and is much like the tree that they call cedar, which is brought from the West Indies, and possibly may be the same, but here it grows rather like a large shrub than a tree. They have also the common juniper on the mountains and pine trees in great numbers, with which they make tar; they have likewise the caroub, called in Greek, Keraka, which is supposed to be the locust tree, the fruit of which in this island exceeds that of any other country, growing like a flat bean, and is exported both to Syria and Ægypt. Most of the trees in the island are ever green, but it is most famous for the tree called by the natives, Xylon Effendi [The wood of our Lord], and by naturalists Lignum Cyprinum, and Lignum Rhodium, because it grows in these two islands; it is called also the rose wood, by reason of its smell; some say it is in other parts of the Levant, and also in the isle of Martinico. It grows like the platanus or plane-tree, and bears a seed or mast like that, only the leaf and fruit are rather smaller; the botanists call it the oriental plane-tree; the leaves being rubbed have a fine balsamic smell, with an orange flavour; it produces an excellent white turpentine, especially when any incisions are made in the bark. I suppose it is from this that they extract a very fine perfumed oil, which, they say, as well as the wood, has the virtue of fortifying the heart and brain. The common people here cut off the bark and wood together, toast it in the fire, and suck it, which they esteem a specific remedy in a fever,



and seem to think that it has a miraculous operation. They make here Labdanum or Ladanum of a very small balsamic aromatic shrub called Ladany, and by botanists *Cistus Ledon*, or *Cistus ladanifera*; it is said that the goats feeding on it in the month of May, a juice sticks to their beards, and makes a sort of a cake, which, being taken off, they purify it, and make the Labdanum: This is in some measure true; but that sort requires much labour in order to clean it, and it is never perfectly sweet, so that in Cyprus they use the same method as in the other islands, and make an instrument which they call *Staveros*, because it is like a cross; it exactly resembles a cross bow, and they tie pieces of yarn to it about three feet long, as represented at C. in the thirty second plate. In the month of May they draw this yarn over the leaves, and the balmy substance sticking to the yarn, they lay it in the sun, and when it is hot, draw it off from the yarn. The common people mix it up with sand, in order to make it weigh the heavier, which is what the druggists call Labdanum in tortis, and in this manner it is commonly sold; but being purified from the sand, it is of the nature of soft bees wax, which is what they call Liquid Labdanum. It is esteemed as a great remedy against many disorders, taken either inwardly or outwardly, and the smoak of it is good for the eyes, but it is mostly used against the infection of the plague, by carrying it in the hand, and smelling to it. The island produces also cotton and coloquintida, and a root called Fuy, which is a sort of Madder; it abounds also in vineyards, but the common wine is very bad. The rich Cyprus wine, which is so much esteemed in all parts, is very dear, and produced only about Limesol: In some few places indeed they make good red wine.

They plough with their cows, which, as I was informed, they do not milk, looking on it as cruel to milk and work the same beast; but perhaps they may rather have regard to the young that are to be nourished by them. This loss is made up by their goats, which are spotted in a more beautiful manner than any I have ever seen: Indeed a great part of the soil of Cyprus is more fit for goats than for large cattle; they make cheese of their milk, which is famous all over the Levant, and is the only good cheese to be met with in these parts; they are small and thick, much in the shape of the antient weights, and are kept in oil, otherwise when they are new they would breed a worm, and when old soon grow dry. The Turks have such an aversion to swine, that the Christians dare not keep them where they have less power than they have in Cyprus; but from this place the Christians in all parts are supplied with excellent hams, which they cure in a particular manner by salting them, pouring the rich wine on them, and when they have pressed them very dry they hang them up. They have very few horses in Cyprus; they use mules both for burthen and the saddle, of which they have a good breed; the poorer sort of people make use of asses. They have few wild beasts or game, except foxes, hares, and wild goats; and among their birds the chief are a very beautiful partridge, which I believe is the same as the red partridge in France, and a beautiful bird called in Italian *Francolino*, and in Greek *Aftokinara*, which I have mentioned before. There are a surprizing number of snakes here, but few of them venomous, except a small kind; a species, which is generally thought  
to



to be the asp, supplies the place of the viper, and is said to have the same virtues; it is called Kouphi [Blind]. The largest of them are near two inches thick, and are bigger in proportion than snakes, the head being rather small with regard to their bodies, and it is positively affirmed, that they have been known to swallow a hare whole, which, if true, must be understood of a young one; their bite is exceedingly venomous, but it has been cured by medicines, and by the serpent stone. I have been informed that there is an asp in Italy which is not deaf: It is possible the Psalmist might mean this reptile, when he made mention of the deaf adder, which refuseth to hear the voice of the charmer. They have an exceeding large broad spider, somewhat resembling a small crab; the Franks call it the Tarantula, but I believe it is not the same which is found in Apulia. There is here a brown house lizard called a Taranta, and if it walks over any part of the body, it causes a very great itching, which continues for some time with much pain. I do not find that they have scorpions, which are so common in Syria; but the locusts, when they come, ravage the country in a most terrible manner, destroy whole fields of corn where they alight, and eat the leaves of the mulberry trees, on which their silk depends.

Character.

The Cypriotes are the most subtle and artful people in all the Levant, nor have they more veracity than their neighbours, so that their words are not to be depended upon, as they make use of all means that way to deceive. The women are little superior to their ancestors with regard to their virtue; and as they go unveiled, so they expose themselves in a manner that in these parts is looked on as very indecent. They go every Whitsunday in procession to the sea side, which seems to be some remains of the heathen custom of going annually in procession to the sea in remembrance of Venus's coming out of it, which was antiently attended with some other circumstances. They retain here the barbarous custom of the other eastern nations of treating their wives as servants; they wait on them at table, and never sit down with them, unless in such families as are civilized by much conversation with the Franks; for having been under the Greek emperors, and the Venetians, they have come very much into the European customs. They make use of chairs and tables, and lie on oblong square tables, probably to be more free from the noxious animals in the summer, and from the damps occasioned by the great rains in the winter: They make use of carriages with two wheels drawn by oxen. The common people here dress much in the same manner as they do in the other islands of the Levant; but those who value themselves on being somewhat above the vulgar, dress like the Turks, but wear a red cap turned up with fur, which is the proper Greek dress, and used by those of the islands in whatever parts of the Levant they live.

Trade.

Cyprus, on account of its situation, and the cheapness of all sorts of provisions in the island, is the place where almost all ships touch on their voyages in these parts; and by this way a correspondence is carried on between all the places of the Levant and Christendom: So that furnishing ships with provisions is one of the principal branches of the trade of this island, and they sometimes export corn to Christendom, though it is contrary to their laws. They send their cottons to Holland, England, Venice



Venice and Leghorn, and wool to Italy and France. They have a root of an herb called in Arabic Fuah, in Greek Lizare, and in Latin Rubia Tinctorum, which they send to Scanderoon, and by Aleppo to Diarbeck and Persia, with which they dye red, but it serves only for cottons, for which it is also used here; it is called by the English Madder, but it is doubted whether it is the Madder so well known in Holland; they export a red dye for woollen stuffs, which is falsely called by the English vermilion, though that is known to be made of Cinnabar; whereas this is the produce of the seed of Alkermes, called by botanists Ilex coccifer; there is a small hole in the seed, out of which there comes a very fine powder, called the powder of Alkermes, of which the syrup of Alkermes is made, and the seeds afterwards serve for dying, and both are exported to Venice and Marseilles. Coloquintida is cultivated here, and esteemed better than that of Ægypt, which being larger does not dry so well; it grows like the calabash. The seed is sent into England, and to Germany, being much used in the latter for embalming bodies: In Ægypt they fill the shell with milk, and let it stand some time, and take it as an emetic. They prepare a great quantity of yellow, red, and black Turkey leather, which they send to Constantinople; and they export yearly near a hundred thousand pound weight of raw silk to London and Marseilles; for as it is a hard weighty silk, it is much used in making gold and silver laces, and also for sewing. At Nicosia they make fine plain cotton dimities. In a word, it is a surprising thing to see Cyprus maintain its own people in such great plenty, and export so many things abroad, when one considers the extent of the island, and that half of it at least is mountainous, and much of it near the sea lies uncultivated by reason of the Corsairs; nor is the island well peopled, eighty thousand souls being the most that are computed in it; whereas historians say, that in Trajan's time the Jews massacred here in one day two hundred and forty thousand persons, and since that time they have never permitted any Jews to live in the island; so that when this island was well inhabited and cultivated, the produce of it must have been very great.

Two thirds of the inhabitants are Christians, and there are twelve thousand that pay the tribute as such, exclusive of the women and children: Inhabitants. They are mostly Greeks; there are indeed near Nicosia some few villages of Maronites, and in the city of Nicosia a small number of Armenians, who are very poor, though they have an archbishop, and a convent in the country; the Mahometan men very often marry with the Christian women, and keep the fasts with their wives. Many of them are thought to be not averse to Christianity; nevertheless the Turks are so jealous of the power of the Christians here, that they will not suffer them to buy any black slaves or others that are Mahometans, which former are frequently brought to Ægypt, and sold to the Turks. The Greeks have an archbishop of Nicosia, and three bishops of Larnica, Gerines, and Baffa; the Greeks are every where in possession of their churches, but cannot repair any that are ruined without a licence; they are built in the style of the Syrian churches, but are generally covered with cupolas; they had formerly a custom here, as they have in many other parts, of hanging out flags at the west end of their churches on Sundays and holidays, and I saw some



of the stones which had holes in them for that purpose. There are a great number of monasteries in the island; they are to be looked on as religious societies, who go out to labour on the lands that belong to them, with their superior to oversee them; this is their employment all day, and half the night is spent in performing their services: They may be also looked on as places of education, where the youth who labour by day learn to read and chant their offices at night: The lay servants, who are distinguished only by a cap, answer to the lay brothers in the Roman church; but they never take the vow, and may leave the convent and marry; in these respects the eastern churches pretty much agree. There is no nunnery in Cyprus, and I saw only one of the Greek church throughout all Syria, nunneries being very uncommon in these parts, except among the Maronites of mount Libanon. They take only the vow of chastity and obedience, and every monk generally buys his own cloaths, and pays his tribute to the grand signor out of his own purse, which chiefly depends on the charity of those who come to the convents, either for devotion, retirement, or diversion. Where a convent is well situated, the Turks often come and stay in it, and put the convent to some expence, and never make any return; they also serve as inns to which all people resort; but the Christians always leave something at their departure. What a monk is worth when he dies, goes to the bishop of the diocese. The priests here are very ignorant as most of them are in the eastern churches; and though Greek is their mother tongue, they do not so much as understand the antient Greek of the New Testament, tho' the modern Greek differs very little from it; but in Cyprus the Greek is more corrupted than in many other islands, as they have taken some words from the Venetians whilst they were among them; it is notwithstanding a sweet language, but they speak it very fast.

Govern-  
ment.

Till within thirty years past Cyprus was governed by a pasha, but now it is under a more inferior officer, called a mosolem. The late grand signor gave this island as a dowry to his daughter, who was married to the grand vizier Ibrahim Pasha, and since that time the island has belonged to the grand vizier: He legally makes of it about seventy-five purses a year, each purse being about seventy pounds sterling, but then he has only a share of the harach, and of a tax called the nozoul; and I have been informed that the whole island brings in five hundred purses a year. There are also fees for offences, and upon account of any unnatural death; in the latter case the village pays one purse. The original property of all the lands is in the grand signor, who sells them to the inhabitants and their male heirs, and in default of male heirs, the lands revert to the grand signor, who disposes of them in like manner: The tythe of the land, which doubtless belonged to the church, is granted to two sorts of military bodies; one of them are called zains, of which there are eighteen chiefs, who have the tythes of the lands of a certain district, and are obliged to send a number of men to the war; the others are called timariotes; under the name of Timars lands are granted all over the Turkish empire on the same condition: There is also a poll tax called the nozoul; it is about six dollars a year paid by all those who are not obliged to go to war, both Christians and Turks; and the Christians pay a tribute called the harach, which is universal over the Turkish empire,



empire; it is from ten to fifteen dollars a head; there is also a small duty of twenty-two timeens or forty-four medeens a-head, which is about three shillings English, paid yearly to the village where every one is born: The salt and customs belong to the janizaries, who are about a thousand, and have generally an aga sent to govern them once a year from Constantinople. The Cypriotes having their lands at so easy a rate, any one would imagine that they must live very happily; but the mosolem is almost continually harassing the Christians, who often leave the island, and go to the coast of Cilicia, and very frequently return again, out of that natural love which every one has for his own country: Many of them notwithstanding settle in the sea port towns of Syria, which dispeoples the island very much. Cyprus is now divided into sixteen cadeliks, each having its aga or governor, and cadi or minister of justice; they consist of sixteen towns<sup>n</sup>; and it is probable that among them may be found the capitals of the fifteen kingdoms, into which, some say, the island of Cyprus was at first divided.

<sup>n</sup> The names of these towns are Cherkes, Episcopi, Larnica, Messaria, Famagusta, and Nicosia, Gerines, Morfo, Lefca, Solea, Bassa, Carpas.  
Arfinoe, Aitimo, or Afdim, Chrusofou, Limefol,





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# DESCRIPTION

O F

## The *EAST*, &c.

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BOOK the Fourth.

Of the island of CANDIA.

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CHAP. I.

From ALEXANDRIA in ÆGYPT, to RHODES and  
CANDIA.

ON the second of July one thousand seven hundred and thirty nine I embarked at Alexandria, on board a Scotch vessel bound to Tunis, Algiers, and some other places on the coast of Africa, freighted with Moors on their return from Mecca; I was to be landed at Canea in Candia, if the wind would permit. On the eighth we saw that part of the coast of Caramania, which by the antients was called Pamphylia, and were almost opposite to Satalia, which was the antient Attalia, and was south of Perga in Pamphylia. Here the apostles Barnabas and Paul embarked for Antioch after the persecutions they had met with at Iconium<sup>o</sup>. In the evening we came up with the island called Castello Rosso: This was, without doubt, one of the Chelidonian islands, which Strabo<sup>p</sup> mentions as opposite to the sacred promontory where mount Taurus was supposed to begin; and it may be that island which he says, had a road for ships, and probably it is the island Rhoge of Pliny<sup>q</sup>, and the present name may be a corruption from it, as I could

<sup>o</sup> Acts xxv. 26.

<sup>p</sup> Strabo xiv. p. 666.

<sup>q</sup> Plin. Hist. viii. 35.











see no reason for their calling it the red island ; it is high and rocky, and about two miles in length. There is a town and castle on the highest part of it, and the south side of this island seemed to be covered with vineyards ; there is a secure harbour to the north, and they told me that it was not above half a mile from the continent, and that they have plenty of good water ; it is inhabited by Greeks, and is a great resort for the Maltese, as there is no strong place to oppose them. Proceeding on our voyage I saw two small islands at a considerable distance, which, if I mistake not, are called Polieti, and seem to be those rocks, which are marked in the sea chart, and in the map I give of Asia minor. We were now opposite to Lycia ; a little to the north west of these islands the river Lymira probably falls into the sea ; near it was the city Myra of Lycia, to which St. Paul came in his voyage from Cæsarea to Italy, and embarked on board a ship of Alexandria bound to that country<sup>\*</sup>. Further to the west the river Xanthus falls into the sea ; Patara was situated to the east of it, where St. Paul embarked on board a ship bound for Phœnicia, in his voyage from Miletus to Tyre<sup>†</sup>. On the eleventh we were opposite to cape Sardeni ; to the north of it is the bay of Mecari, which extends a considerable way to the east ; they told me there were three or four islands in this bay, which must be very small, being marked in the sea charts only as rocks. On the thirteenth we came near the east end of the isle of Rhodes, where there was so great a current coming from the north east between the island and the continent, that the sea broke in at the cabin windows, even in calm weather. As the plague was at the capital town of Rhodes we did not think proper to go to it, though the wind was contrary ; so we sailed along to the south of the island, and came in sight of Scarpanto, but were drove back again to the island of Rhodes ; and on the seventeenth came to anchor in a bay to the west of Lendege and of cape Tranquillo ; we went ashore to water at a stream about two miles to the south of a village called La Hania.

There is nothing in this island worthy of the curiosity of a stranger. The<sup>Rhodes.</sup> city of Rhodes was famous of old for the colossal statue of the sun, which was cast in brass by Chares of the city of Lindus, who learnt his art under the famous Lyfippus ; it was seventy cubits high, and the stride was fifty fathom wide. This statue was thrown down by an earthquake in the year nine hundred fifty four ; and the brass of it, which was carried by a Jew to Alexandria, is said to have loaded nine hundred camels. This island is also noted in history, as having belonged to the knights of St. John of Jerusalem. The Rhodians were remarkably faithful to the Romans, and were strong in their navy, the island producing a great quantity of timber, as it does at this time. Ægypt is supplied with a great part of its fuel from this place, and here most of the Turkish men of war are built by the merchants of Constantinople, who receive a sum of money from the port, and use them in trade until there is occasion of them for public service ; they are then obliged to deliver them, and are refunded the whole expence of building ; by this means the grand signor has a number of ships at command, without being at any considerable

<sup>\*</sup> Acts xxvii. 5.

<sup>†</sup> Acts xxi. 1, 2.



expence before-hand ; and these large ships, trading to Alexandria, are secure against the Corsairs, which was the chief design of encouraging the building of them ; there were at that time seven on the stocks. They make use of oak only in the ribs, the rest being all deal.

The paschalic of Rhodes is reckoned very dishonourable, and great persons have often been sent to it, who were designed for the bow string. When I was there, a deposed grand vizier was on the island ; but as the present sultan's reign has not been bloody, so there are very few instances of any great men having been put to death by him. The French only have a consul at this island, and there is a small convent of capuchins. There are but very few Turks except in the city, the island being inhabited by Greek Christians. There is a great plenty of provisions here, tho' it is a mountainous country, but it produces very little wine. We went a shoar, and taking our arms with us, walked to the village of La Hania, and desired the inhabitants to sell us some provisions, but they would give us none till their aga came to the village, whom they expected the next day, so we returned on board the ship. On the eighteenth I carried my tent a shoar, and pitched it on a height over the stream. On the nineteenth two people from the aga came to us, with the Greeks, and told us we might buy what provisions we wanted. The case was, if the Greeks had furnished us with any thing, before they had leave from the aga, he would have raised money on them under a pretence that they had sold provisions to the Maltese, and they might have forbid us coming a shoar. We waited on the aga, and supplied ourselves with whatever the place afforded. We set sail on the twenty third, and having cleared the western point of Rhodes, I saw, at a considerable distance to the north, an island called Caravi, which is probably the antient Chalcia<sup>t</sup>. We then came up with the island Scarpanto, the antient Carpathus, from which this part was called the Carpathian sea<sup>u</sup> ; it is a high mountainous island, and is said to be twenty five miles in circumference<sup>x</sup>. I saw a bay on the east side of it, very near the south east corner, and there is anchoring ground in it, so that probably one of the four cities of the island was on this bay, which might be Possidium, the only town on it mentioned by Ptolemy<sup>y</sup> ; probably it was on the north side of the bay where I saw an opening, and the sea-charts make the anchoring place in that part. Having passed this island we saw Caxo to the west of Scarpanto, which seems to be the island called by the antients Casus. On the twenty sixth we came up with the island of Candia.

<sup>t</sup> Strabo x. p. 488. Plin. Hist. 423. and men dedit Casos, Actine olim. Plin. Hist. v. 36.  
v. 36. <sup>x</sup> Strabo ibid.

<sup>u</sup> Strabo x. p. 489. Carpathus quæ mari no- <sup>y</sup> Ptol. viii. 2.



## C H A P. II.

Of the island of CANDIA in general, and of the places in the way to CANEA.

CANDIA, antiently called Crete, has always been looked on as <sup>Candia.</sup> an island of Europe; the old name seems to be derived from the Curetes <sup>z</sup>, who were the antient inhabitants. There are various opinions concerning these people, and the occasion of their name <sup>a</sup>; some say that six of them came to Crete from mount Ida in Phrygia, and that Rhea committed her son Jupiter to their care, when she feared that his father Saturn would destroy him.

The island is said by Pliny <sup>b</sup> to be two hundred and seventy miles long, and by Strabo <sup>c</sup> two hundred eighty seven and a half. The former says, that it no where exceeds fifty miles in breadth, and is five hundred and eighty nine miles in circumference.

Crete was antiently governed by its own kings, among whom were <sup>Antient gov-  
ernment.</sup> Saturn, Jupiter, and Minos; the last divided the island into three parts; and the Grecians, to whom it afterwards became subject, seem to have followed this division, and the three territories became republics. It was conquered by the Romans under the conduct of Metellus, who on that account had the title of Creticus; on the division of the empire it fell to the share of the eastern monarchs. The league between the French and Moors of Spain being broke, the latter seized on Crete in the year eight hundred and twenty three, in the reign of the emperor Michael the Stutterer; these Moors built the city of Candia. The eastern emperors being engaged in other wars, the island was given by them to twelve noble families, on condition that they would undertake the conquest of it; and accordingly in the time of Alexius Comenus, they vanquished the Moors, and the island was divided between them, but the sovereignty seems to have continued in the Greek emperors; for it is said to have been sold by them to the Venetians about the beginning of the thirteenth century, and in one thousand six hundred sixty-nine the Turks made a compleat conquest of it. Minos, when he divided the island into three parts, built a city in each of them, namely, Cnossus to the north, Gortynia towards the south, and Cydonia near the west end. Under the Venetians it was divided into these four provinces; Sitia, Candia, Retimo, and Canea; the pashalic of Candia at present consists of the two former, and there is a pasha over each of the others; these are again subdivided into certain districts called castellates, probably because a certain extent of country was under the government of a castle in it; of these there are twenty, which are named from their principal towns or villages <sup>d</sup>. These four provinces seem to answer to counties, and the castellates to hundreds. Every castellate is governed by a *cadi* as to the admini-

<sup>z</sup> Plin. Hist. iv. 20.

<sup>a</sup> Strabo x. 462.

<sup>c</sup> Plin. Hist. iv. 20.

<sup>b</sup> Strabo x. p. 474.

<sup>d</sup> In the province of Sitia are the castellates following, Myrabello and Lafite, which are the diocese



administration of justice ; and is under a castle caia, as to other affairs of collecting money, and the like ; and a Christian officer called capitaneo, is appointed over every village to collect all extraordinary taxes or dues, that belong to the grand signor.

Cape Sidero, which is the farthest point to the north east, must be the promontory which was anciently called Zephyrium ; to the south east of it we saw a head of land called Salamoni ; this is the cape, over-against which saint Paul sailed in his voyage to Italy, the wind not suffering them to go on the west, when they were scarce come over-against Cnidus<sup>e</sup>. Near this cape I saw a small island, which probably was the island Cavalli. About six leagues to the east south east of the cape we saw two islands, which I suppose were those called Christiana. We had calms or contrary winds for several days, and a great sea by reason of the strong current, and were drove to the south. The Moors were very uneasy, and often called on a favourite saint ; they hung up a basket of bread to him on the top of the main mast, and afterwards threw a bottle of oyl into the sea, made long prayers, and chanted a sort of litany : When they found that this had no effect, they wrote something on a paper, and one of them went up and tied it to the top of the mast, whilst another threw a basket of cuscasou into the sea ; and I could not but take particular notice of their manner of ending a dispute which arose between some of them, who coming to high words, the chief of them on a sudden began one of their Mahometan litanies, on which they all joined with him ; and so an end was entirely put to the controversy. On the fourth of September we again approached Candia, and came near the three small islands of Gjadurognissa, called by mariners Calderoni : We saw to the north west a town, where there seemed to be a good road for shipping, and there is a large opening from it between the mountains. About twelve leagues further to the west, we were opposite to a deep bay, in which are two small rocky islands called by the Greeks Paximades, and by mariners Chabra ; we came near the island Gozo, which is about twelve leagues to the south west of Chabra, and eight from the island of Candia ; eight leagues beyond it we saw a cape, which may be that which was antiently called Hermœa<sup>f</sup>.

Gozo.  
Clauda.

The island of Gozo is called Gafda [*Γαυδά*] by the Greeks ; the situation of it as well as the name, is a proof that it is the island of Clauda under which saint Paul sailed in his voyage to Italy<sup>g</sup>. The road for shipping is to the north ; it is inhabited by about thirty families of the

diocese of Petra ; Hierapetra which is the diocese of Jëra ; Sitia which is the diocese of Sitia : In Candia, are Cnoffo, and Teminos, which is the diocese of Cnoffus ; Arcadia which is the diocese of Arcadia ; Peliada which is the diocese of Cherronesos ; and three more called Kenourio, Bonifachio, and Gortyne, which all together are called Messares, and with the city of Candia make up the diocese of Gortyne, belonging to the metropolitan archbishop, whose title is metropolitan of Crete, and primate of Europe. There is also a sort of independant castle called Sfachia in his diocese, and the island of Gozo. In the province of Retimo, is the castle Milopotamo, the east part of which is under the pasha

of Candia, and the west under the pasha of Retimo ; this makes the diocese of Aulopotamo. Aios Basileos and Amari, which are the diocese of Lambis, and Retimo which is the diocese of Rethimni, formerly called Agria, from a ruined city, which was the see of it. In the province of Canea are the castles of Apocoranos and Chanea under the bishop of Kudonia, or Cydonia ; Silino and Chisamo under the bishop of Chisamos, in all eleven bishoprics, excepting the diocese of the metropolitan.

<sup>e</sup> Acts xxvii. 7.

<sup>f</sup> Ptol. iii. 17.

<sup>g</sup> Acts xxvii. 16.



country of Sfachia, who have a Greek church there: They have also a dragoman to interpret for them, as ships often put in to water and victual; and the Maltese corsairs supply themselves there. To the west of it there is a very small island called Pulla Gafda [Little Gafda].

On the ninth we came to anchor at the castle of Suatia or Sfachia: The Greeks, with their priest at the head of them, met us on the shoar when we landed, and asked us what was our pleasure; the captain told them we wanted to take in water. I found I could not get mules in order to go to Canea, which they told me was forty miles distant; so that I was obliged to send to the English consul there; I returned on board that night; the next day I went ashore to the priest's house, and on the eleventh the consul's janizary came from Canea with horses for me. Under Sfachia there is a small natural port defended from the south winds by some rocks that are not above water, where little ships may enter and lie securely; the uninhabited castle is a Venetian building, and over the entrance of it are the Venetian arms, and the arms of some of the governors. To the east of this castle they shewed me the foundations of a wall, which, they said, was the boundary between the territories of Sfachia and Retimo. To the west of this there is only the Castellate of Silino. The people of this part of Candia are stout men, and drive a great coasting trade round the island in small boats, by carrying wood, corn, and other merchandizes. On the twelfth we set out for Canea, and entered into a very curious passage between the mountains called Ebros Farange; it is from five to thirty paces broad, having high perpendicular rocks on each side, out of which there grows, all the way up, a great variety of uncommon plants, and some shrubs and trees, as cypress, fig, and ever-green oak; this passage is about six miles long, the first part of it is a good road; but towards the further end there are many difficult ascents up the rock, which are so narrow in some places that we were frequently obliged to unload the horses. Coming into the open country, we passed by the house of the aga of the territory of Sfachia, who invited us to go in, but we pursued our journey: We saw here six or seven Greeks with a heavy chain about their necks, a punishment inflicted on them for not paying a tax of about the value of half a crown, demanded on their guns, though they affirmed that they had none. We went to a village called Profnero, were kindly received by the priest, and the next day arrived at Canea, where I took up my abode at the house of the English consul.



## C H A P. III.

Of CANEA, DYCTAMNUM, CYSAMUS, APTERA, and  
CYDONIA.

Canea.

THE city of Canea, capital of the western province of Candia, is situated at the east corner of a bay about fifteen miles wide, which is between cape Melecca, antiently called Ciamum to the east, and cape Spada, the old promontory Pfacum to the west: It has been commonly thought to be on the spot of the antient Cydonia, but the chief reason is, because the bishop of Canea is called in Greek the bishop of Cydonia. About the middle of the north side of the town there is an old castle within the fortifications, which is about half a mile in circumference; this possibly might be called in Turkish a chane, or public place for strangers, and from this the name of Canea might be derived; the city is of an oblong figure, about two miles in compass, fortified towards the land after the modern way by the Venetians, with four bastions, and a ravelin at the north east corner: On the north side of the town is the port, well defended by a wall, built on the north side on the rocks; there is a light-house at the end of it, and a castle in the middle, which serves as a cistern; the entrance to the harbour is narrow, and there is a very fine arsenal for laying up gallies, which was built by the Venetians: This city was taken by the Turks under the conduct of Issouf captain pasha, in one thousand six hundred and forty six, after a brave defence for fifty seven days. It is a neat town, the buildings being almost all Venetian; most of the mosques are old churches, of which together with the chapels, there were twenty-five; one particularly belonged to a large convent of Franciscans, and that on an advanced ground within the castle seems to have been the cathedral called saint Mary's. All the Turks who are inhabitants of the city, belong to one or other of the bodies of the soldiery, and those fit to bear arms are about three thousand; there are three hundred Greek families in the town, and only four or five Armenians, and about fifty families of Jews. The pasha of the province of Canea resides here, who is the head of the famous family of the Cuperlis, whose grandfather took the city of Candia; this pasha is the general that retook Nissa; and some say, that the cause of his disgrace was his cutting off so many Greek villages in the neighbourhood of that city, by which the lands were left uncultivated; but that he alledged in his defence, that he acted according to his orders. The people of this city are very much inclined to arms, and had fitted out this summer two galleotes, each manned with sixty persons, to cruise for Neapolitans, or any other enemies; they were attacked, as they say, by the Venetians; one of them was taken, and all the men cut to pieces; it is thought that the Venetians meeting them beyond a certain place, which, by a late treaty of peace between the Ottoman Port and that Republick, they ought not to have passed, was the reason of their falling on them; however, it caused a tumult in Canea, particularly against  
the



the French, who had given them certificates of their being Caneotes; so that many of that nation fled to Retimo; some took shelter in the the English consul's house, and none of them dared to appear for some time. The consuls general both of the English and French reside here, though the latter have a consul both at Candia and Retimo, but the English have only a droggerman at those places, who does the office of a consul. The English having very little trade this way, the consul's is the only English house on the island, but the French merchants are numerous; the chief trade consists in sending oyl of olives to France to make soap, and for working their cloths; they export also a small quantity of silk, wax and honey, into the Archipelago, and wine to all parts of the Levant, which is very strong and cheap; it is sent mostly from the city of Candia; the common sort is red; but about Retimo they make a fine Muscadine wine: They export raisins, figs, and almonds to many parts: English ships sometimes carry oyl from Candia both to Hamburg and to London. The capuchins of the mission have a small convent here, and are chaplains to the French nation<sup>h</sup>.

On the third of September I set out with the English consul and the bishop of Chifamo, to see the western parts of the island. Half a mile to the west of Canea I saw a small flat island about half a mile in circumference, called Lazaretto, which is the place where they usually performed quarantine in the time of the Venetians; but now all the buildings are destroyed, and the island is desolate: About the middle between the two points, and about half a mile from the land is the high island of saint Theodoro, so called from a chapel which was formerly on it, dedicated to that saint; it is half a mile long, and about a furlong broad. The Venetians had a small castle there, which the Turks battered from a high ground on the island of Candia, where there are still some remains of the works which they raised; this place is now uninhabited. Opposite to this island the river Platania falls into the sea, so called from the great number of plane-trees which grow about it; they are very high, and make a most beautiful grove; vines are planted at the bottom of them, which twine about the trees, and are left to grow naturally without pruning; and being backward by reason of the shady

<sup>h</sup> Towards the south side of the western part of the island, there is a chain of high mountains, which, from their appearing white, especially at the west end, were called by the antients Leuci. Strabo says they extended in length thirty seven miles and a half; the northern part of these mountains are called Omala, and the south parts are called the mountains of Sfachia. From these mountains two lower ridges of hills extend to the north, which make two points, one called Cape Spada, the old promontory Pfacum; the others which make Cape Buzo, are called the mountains of Grabuzè, and formerly it was called the promontory of Corassus. These heads of land are about two leagues apart; the former seems to be that part of the white mountains, which were called Dictynnæus; and the great mountains running east and west might be distinguished by the name of Cadistus; for so the antients divided these mountains called Leuci. To the north of these

mountains there are many rocky hills that cannot be cultivated, which sort of hills the Greeks call by a general name Madara, which is the reason why a certain traveller says the mountains called Leuci are the mountains now called Madara. On the top of the mountains of Omala there is a round valley sunk in, like the basin of a lake, and is called Omala, without doubt from the Greek word, which signifies plain, and from this the mountains must also have had their name: This probably is what in Homan's map is called Lago Omalo; for in winter the water makes little ponds in several hollows of the plain, which is a pasturage for sheep; and the people say that a certain herb grows there, out of which they affirm that gold may be extracted, and that the sheep feeding on it, that precious metal gives a yellow lustre to their teeth, as it is said a certain plant does in the Tirol. The north part consists of many pleasant narrow vales between those hills.

situation,



situation, do not ripen till the vintage is past; they hang on the trees till Christmas, and bring in a very considerable revenue. We stopped a while at this delightful place, and then travelled about two hours and a half to the bed of a winter torrent, which, I suppose, is that called Tauroniti in Homan's map; it is the bounds between the Castellate of Canea and Chifamo. We came to the western corner of the bay of Canea, and crossed the bed of a winter torrent called Speleion, and went two miles northwards to a very pleasant village of that name, which is so called from a large grotto in that part. We here went to the house of the bishop of Chifamo's brother; from this place we made excursions to see the antiquities, and whatever is curious in this part of the island. At the south west corner of the bay of Canea there is a convent called Gonia, regularly built after the Venetian manner, but has only a ground floor; they have a very handsome refectory, and a neat church in the middle of the court; the convent holds several lands of the grand signor, paying him the seventh part according to custom; there are ten priests, and fifty caloyers, or lay brothers, belonging to it; over it, on the side of the hill, is the old convent, which consists only of a small church and four or five rooms; but it is a delightful place on account of its prospect, and the streams of water that run down the hill through the gardens.

Magnes,  
Dictynna.

On the east side of cape Spada before mentioned, towards the north end, there is a very small bay, which is only large enough to receive great boats; there are ruins of a small town about it, which they call Magnes and Magnia after the Italian pronunciation; a plan of it may be seen in the thirty-fifth plate at A. This must be Dictamnium, or Dictynna of Ptolemy, which he places in the same degree of latitude as the promontory Psacum. It is probable that this place was so called from the nymph Dictynna, and possibly it was the scene of her history: The mountains that make this cape, and stretch away southwards to the hills called Omala, had the name of mount Dictynnæus; it is said that this nymph, who was also called Britomartis, invented hunting nets, and was the companion of Diana; that Minos being in love with her, she threw herself off from the rocks to avoid him, or, as Callimachus says<sup>i</sup>, she threw herself into the fishing nets [Δίκτυα], from which she was called Dictynna; though it is a more probable account that this name was derived from her invention of hunting nets. They have a tradition of something of this nature, but they tell it with this difference, that being wooed by a great person, in order to avoid his solicitations, she consented, on condition that he would take her way in a chariot; that for this purpose he made a paved way, of which there are still some remains, but that she fled away in a boat with another person, on whom she had before set her affections: They say she was called Magnia, and that from her the city received its name. The antient remains of this place are chiefly on a small height over the west end of the bay C, and on each side of two rivulets, which meet just before they fall into the sea; most of them are roughly built of the grey marble of the mountains which are on each side: One building D resembles a church,

<sup>i</sup> Strabo x. p. 471.



and has some antient brick work about it. On a height to the south of the bay at B, there are some pieces of grey marble columns, and four oblong square cisterns sunk into the ground and contiguous, as if they had been under some great building. I observed that in the middle they were sunk lower, like square wells, and lined with brick, with a design, I suppose, to receive a greater quantity of water; and below these on the side of the hill towards the town, there are remains in some of the walls of earthen pipes, by which one may suppose the water was conveyed down from the cistern, the torrents below being dry in summer. Among these ruins, which were probably an antient temple, I saw a fine pedestal of grey marble three feet square; it had a festoon on each side, and against the middle of each festoon there was a relief of Pan standing; the whole was finely executed; it is probable that this was either an altar, or the pedestal of a statue erected to that deity in this temple, which probably was dedicated to the nymph Dictynna; Strabo <sup>k</sup> mentions the Dictynnean temple in this place. Some years ago they found a statue here of white alabafter, but having a notion that such pieces of antiquity contain gold in them, the fishermen broke it to pieces; I brought away a foot of it, which shews very distinctly all the parts of the antient sandal.

We went on westward from this place, and came to the river Nopeia on the west side of the hills which make this cape; it falls into the sea at the corner of the bay; over this river on an advanced rock, there are ruins of a house and chapel called Nopeia; about them are the remains of a strong built wall five feet thick, as if it had been part of a fortified castle.

Near the west corner of the bay, was the port and town of Cyfamus, <sup>Cyfamus.</sup> now called Chisamo; it was the port of the antient city Aptera, which is about five miles distant to the south south east; the port was a small basin within the land, which is now almost filled up; it was defended from the north winds by a pier made of large loose stones, not laid in any order. Along the shoar, to the west of the port of Chysamo, there are foundations of some considerable buildings, which might be warehouses; a small rivulet runs into the sea at this port; and east of it the antient Cyfamus seems to have stood; a city of no small extent, as one may judge by several heaps of ruins about the fields; but there are no signs of the walls of the city; it is a bishop's see, tho' there are no remains or tradition of any cathedral here. The Turks who inhabit the place live in a castle, and in a small village or town walled round adjoining to it, both which together are not above half a mile in circumference; as they are so near the sea, they would not be secure from the Corsairs without this defence. At the end of Cape Buzo there is a small uninhabited island, now called Grabusa Agria [Wild Grabusa] and by Strabo Cimarusa. Cape Buzo, is the old promontory of Corcyra; it is made by the mountains now called Grabusa; the island appears as if it was the end of the cape. A little to the west of the cape is the island and fortress of Grabusa; it is a modern fortification, built by the Venetians, and was betrayed to the Turks by some officers in it, in one

<sup>k</sup> Strabo x. p. 471.



thousand six hundred and ninety one, which was about a year before the descent of Mocenigo on this island. It is now a garrison of about a thousand Turks, who were such bad neighbours that the whole promontory is now uninhabited. Ptolemy mentions the city of Corcyrus here, of which I could not learn that there are any remains, there being only a small ruined convent of saint George, and two churches on this promontory<sup>1</sup>. I saw from a height the high island Sinigluse or Cenaotto, which is the old Ægilia, and I was told that there is another between it and Candia called Pondelonis.

I travelled through the inland part of the island as well as by the sea side; it appears from Peutinger's tables, that there was a road along the middle of the island which led to Gortynia, and going northwards to Cnossus, came to the sea at Crefoneffo, and then went east south east to Hieria.

Aptera.

Aptera was about five miles from the port of Chisamo; it was situated on a high hill in a mountainous country, and is called (as all ruined cities are in this island) Paliocastro; a plan of it may be seen at C, in the thirty-fifth plate; there is a winding ascent to it F. On the south and west sides there are two flat spots at D; one is higher than the other; on these the bulk of the city seems to have stood: the present village is on the lower spot. These parts seem to have been walled round; and on the south side by the road to Chisamo, are the remains of a fine large semicircular tower E, which seems designed as a defence to the pass; the antient castle was at G, on the height of the mountain; the town was very strong by nature; it is divided by walls into three parts; the middle part H is full of ruins of buildings, and among them are the remains of a church I. About this part there are several cisterns sunk into the rock. The walls of the city and castle are seven feet thick, and it must have been a place of very great strength; it is said to have been built by Apteras king of Crete, and was ten miles from Cydonia. I procured here a very antient bas relief, which is represented in the thirty-sixth plate; it is one foot nine inches long, and thirteen inches wide; the largest figures are eleven inches long; it seems to be a sepulchral monument, and shews something of the antient dress. The famous trial of musick between the Muses and the Syrens, in which the latter were vanquished, and lost their wings, is said to have been in a field at the foot of this hill<sup>m</sup>.

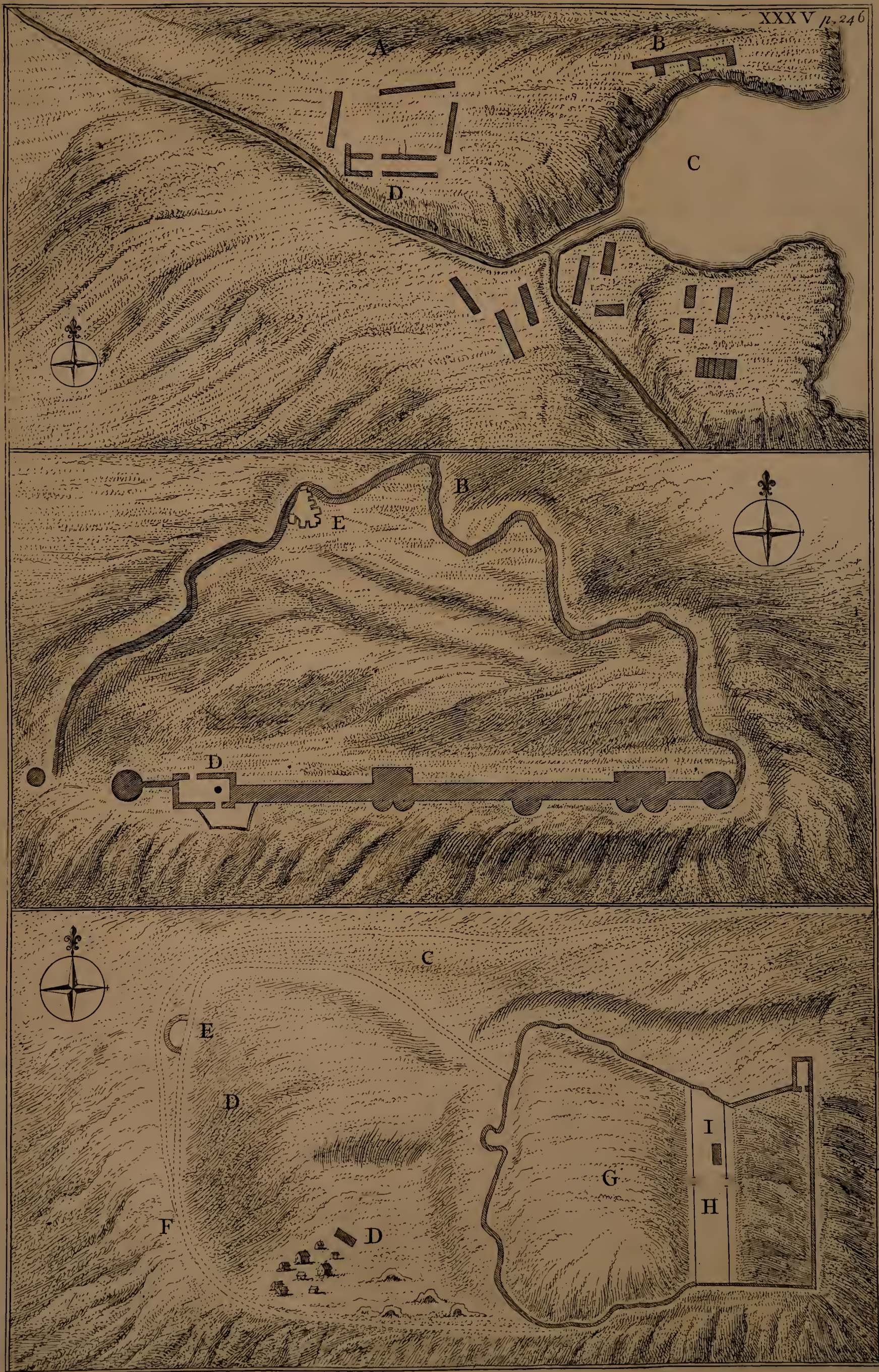
Another

<sup>1</sup>The other places mentioned by Ptolemy, at the west end of Crete, are Phalarna, the Phalarne of Pliny and Phalarina of Strabo, which might be at S. Chirglani in Homan's map, where he makes a little bay sheltered by a rock: The next place is Rhamnus port, which Ptolemy places ten miles farther south, and might be at the mouth of Homan's river Sfinari: If in Ptolemy the degree of 34. 36. be corrected to 34. 26. then Chersonesus may be supposed to have been four miles farther to the south, and agrees with the situation of Keronisi, which is on a point of land setting out into the sea; and doubtless this situation was the reason of its antient name. I could not hear of any ruins there, but find it was a bishop's see, by an account I have by me

of the antient bishopricks of this island, which beginning from the east, Chersonensis is mentioned as the last, and consequently the most western diocese. According to the above emendation, Inachorius was sixteen miles south of this, probably in the bay which is made by cape Crio, the old promontory Crumetopon, which Ptolemy puts down ten miles farther south. As I could get no other informations concerning these places, so I went no farther that way. Strabo observes, that the island was twenty-five miles broad at the west end, and Ptolemy makes it thirty.

<sup>m</sup> Polyrrhenia was another inland city five miles more south than Aptera, and, according to Ptolemy, forty minutes of longitude more





PLANS of *DICTAMNVM*, A. *CYDONIA*, B. *APTERA*, C. in CANDIA.













An ANTIENT BAS RELIEF of CRETE.



Another inland town was Artacina, which might have been at a place now called Rocca, though Ptolemy places it more to the south; it is a small high rocky hill, on the top of which are the remains of some buildings: There are about three or four rooms, which the people say belonged to the antient Greeks, and they have some fables relating to it of a giant whom they call Iënes. At this and the neighbouring mountains there are churches in grots dedicated to that St. Anthony, who was the founder of the monastic life. To the west of this place there is a river called Tiphlosè; and I suppose it might derive its name from some place near the rise of it; for among the bishoprics one is called Tephiliensis. About a league to the north east of Rocca is a village called Episcopo, where there is a church still entire, and the bishop of Chifamo thinks that it is his cathedral; it is a round building, covered with a dome, and is about twenty feet in diameter; it is paved with Mosaic, and dedicated to St. Michael the archangel. At the east end are the remains of the bishop's throne, and in the portico there is a very particular vase, which probably served for a font; at each end there is a seat, in which, they say, the bishop and priest sat when the bishop performed the ceremony of washing the feet of the priests<sup>n</sup>. In my return, going along by the river Platania to the north east, I came to a pleasant village called Kirtomado, which is amongst the hills of Omalo.

About five miles to the south south west of Canea, there is a hill among the mountains, on which there are some ruins; I conjecture that this hill is mount Tityrus, on which, according to Strabo<sup>o</sup>, the city of Cydonia seems to have been situated<sup>p</sup>; a plan of the ruins of it may be seen in the thirty fifth plate at B: The hill on which it stood is bounded by a deep valley to the east, the highest part is directly over this valley extending from east to west, and is so narrow, that in most parts, there is only room for the wall with its turrets, which ends to the east at a precipice, and to the west is carried down the steep hill, so as to hinder any passage into the town on the south side; in one part there is

to the west, which seems too much; it was seven miles and a half from Phalasarna, and four miles and three quarters from the western sea, as I suppose it must be meant; so that probably Rhamnus was its port: The Polyrrhenii were to the west of the Cydoniataë; they had in their city a temple to Dictynna; at first they lived in villages, but when some Achæans and Lacedæmonians came to live with them, they fortified a place of strong situation, which was called Polyrrhenia. Strabo x. p. 479.

<sup>n</sup> This church being among the hills, which they call Madara, made me conjecture that the bishoprick called Matrehensis might be here, the diocese of which might be to the west of Tephiliensis, this being mentioned as the last to the west, except two, and the other the last but one: and the diocese called Chersonensis might be south of Tephiliensis, consisting of the castellate of Silino; and these three make up the present diocese of Chifamo.

Another inland town is Lappa, nine miles from Cifamos in the Tables, and according to Ptolemy, nine miles more to the north than

Artacina, if the Tables are right, tho' Ptolemy is mistaken in the longitude; this might be either about Spelea, to the south of Gonia convent, or it might be on the river Platania, tho' that is rather too far from Chifamo.

<sup>o</sup> Strabo x. p. 479.

<sup>p</sup> It may be interpreted that mount Tityrus is a hill of the territory of Cydonia; there was on this hill a temple to Dictynna: For Strabo adds Cydonia is situated towards the sea ten miles from Aptera, and five from the sea, and indeed in a strait line they are not above ten miles distant; but Ptolemy, who is so exact as to place Aptera among the inland towns, which is not so far from the sea, places Cydonia among the maritime places of Crete to the north; but one may rather suppose him to be mistaken than Strabo, who gives so particular a description of this place, and of all others in the island. If this place was not Cydonia, it would agree best with the situation of Lappa: I rather suppose it to be Cydonia, as there are no signs of antiquity about Canea, and what remains here shews it to be no inconsiderable place.

a room



a room D, which is twelve feet broad within, and thirty feet long, and possibly might serve as a tower of defence: At the west end of it there is a hole down to a cistern, which is hollowed into the rock. The descent on the north side is formed in terraces, and there are several level spots on which the city seems to have been built, and I saw signs of the tool about the rocks: The north and east sides of the hill are inaccessible precipices. The west side, on which there is the easiest ascent, was defended by the castle E, which is about a quarter of a mile in circumference, and is built with square turrets: It is not very much to be wondered at that no other ruins should be seen here, as they would, without doubt, carry the stones from this place to build the city of Canea, which is but five miles distant, whereas the quarries are ten miles from that city. Near this place, about four miles from Canea, there is a fine ruinous Venetian house, which belonged to the family of Viari; it is on the side of a hill, and delightfully situated both on account of the water and prospect; a large stream flows out of the rock in a grotto near this place, and is conveyed by an aqueduct on the ground to Canea. A little nearer the town is the convent called the Little Trinity belonging to mount Sinai, which is the English burial place. Having visited all these places I returned to Canea.

#### C H A P. IV.

Of GORTYNIA, and some other places towards the south part of the island.

ON the seventeenth of August I set out from Canea with design to make a tour round the island, having the consul's janizary and a candiote with me<sup>a</sup>. We went by Paliocastro to the middle parts of the island, came into the province of Retimo, and lay the first night at Armiro in a kane, where there is a castle garisoned by janiza-

<sup>a</sup> There runs a considerable stream on the west side of the vale of Spele; it is called Mega Potamo, which I take to be the river Masalia of Ptolemy, fifteen minutes to the east of Phoenix, which correcting the longitude of Phoenix port to 53. 15, was five minutes to the east of that port which on this emendation, being in the same longitude as the promontory Hermea, might be a port at the cape which is to the west of the castle of Sfachia, if not that very port itself. Strabo also mentions Phoenix Lampeo, a place on this sea, on what he calls the isthmus, or neck of land, twelve miles and a half broad. The place at this isthmus, on the northern sea, was a village called Amphalia, which must have been at the Salines on the bay of Suda, where, from mount Ida, I observed the island was very narrow. This is the Phœnice in Acts xxvii. 12. where some would have wintered, when the ship in which St. Paul was embarked loosed from the Fair havens.

The next place mentioned to the east is Phæcilasium, about fifteen miles from the promontory Hermea, which might be Ponta Placo in Homan's map; and to the east of it, I find, he puts Fenichia; Phæcilasium probably was at the river Romelia in Homan's map, as Tarba might be at the river Soglia, being indeed placed only about four miles to the west of it. Dewit's map has a place called Tarba, but he puts it on the west side of the island. Lissus the first place mentioned by Ptolemy on the south coast, sixteen miles from Tarba, and four from Criumetopon, might be at the river Staurumena, much about where the castle Selino is. Liso is placed in the Tables in such a situation, probably by some mistake, that it does not agree with this place; but in Dewit's map the plains of Liso are put in this part of the island.



ries, who are under a Zidar; the design of them is to be a defence against the Corsairs, though the place is at a considerable distance from the sea; beyond the castle there are two springs of ill tasted salt water. On the eighteenth we went to a village called Aios Constantinos, and a mile further to Rustico; we went on to the villages of Spele, where there is a considerable river, which I suppose to be the river Masalia of Ptolemy. We continued on between the mountains in very bad stony roads, and came at night to a village and rivulet called Creobrisi [The cold fountain]: This and some other streams empty themselves into the the sea at an opening between the mountains, and, I suppose, make that river, which Homan distinguishes only by the name of Potamos; probably Ppsychium of Ptolemy was situated either here or at the next river Vifari or Platis, four miles to the east, called by Homan Galigni; this place was fifteen minutes to the east of the river Masalia. About three miles beyond the river Vifari we passed the mountains, and came into a fine plain: The mountain on the north is called Kedrosè, and is the antient Kentros; but on the south, next to this plain, it is called mount Melabis. To the north of mount Kedrosè is the famous mount Ida, in the middle and broadest part of the island, which is from Melabis to the mountains of Strongyle, that make cape Saffoso of Homan, and was the old promontory Dion between Candia and Retimo. This plain, which is about two leagues wide, stretches from the south west to the north east for several miles to the mountains of Scethe, or Sitia, the antient mount Dicte; and at the south end of it there is a large bay, in which there are two high rocky islands already mentioned, which are divided from one another by a verry narrow passage, and both together extend for about two miles, and are a furlong broad; they are called Cabra by mariners, and by the Greeks Paximades: The larger probably is Letoa of Ptolemy, which might have its name from the river Lethæus that falls in here.

In the plain before mentioned, about ten miles from the sea, the famous city of Gortynia was situated. At the first entering into this plain near the sea, on the nineteenth, we crossed over the bed of a winter torrent, called by the natives Climatiano, by Homan Tartara; here we entered into the province of Candia, and the castellate of Kenurio. Along the middle of this plain, or rather on the south east side runs the river called Jeropotamo [Γεροποταμο], or the old river, as they explain it, according to the modern pronunciation; it runs to the east of the antient Gortynia, which might extend to it, though the principal ruins are above a mile to the west. One would imagine this to be the river, which Strabo says runs all along by the city, or through it. We went

\* Homan places castle Sfachia at a great distance from these islands, though it is not above seven leagues to the west of them; he likewise places Gozo very wrong, at the distance of two degrees of longitude to the west, though it is but twelve leagues west south west of it. Dewit's map is the best with regard to the situation of the islands south of Candia.

\* Ptolemy places the river Lethæus to the west of several places, that were farther to the west than Gortynia, and the mouth of it thirty

five minutes west of that city. It is true that a small stream called Metropolitano runs through the village Metropoli, which is one part of the site of Gortynia, and might also be called Lethæus, it falls into the river called Jeropotamos; but it is more probable, that this river Lethæus is misplaced in Ptolemy, than that Strabo should mention the name of so small a rivulet, and not take any notice of the great river which runs through the plain, and was very near Gortynia, if that city did not extend to it.



## OBSERVATIONS

to Tribachi in the middle of the plain, where I saw the extraordinary ceremony of a Greek marriage: We crossed the plain near the sea, and came to a very small bay, or creek, to the west of the land that makes the great bay: This creek is the old harbour Metallum, or Metalia, now called Matala, which was one of the ports of Gortynia, and was sixteen miles and a quarter from it: The bay is a furlong broad; there are two hills over it on each side; that to the east has some ruins on it, particularly of a wall, which seems to have encompassed it, and there is a watch tower; they now call this Castro Matala, and Castro Hellenico [The Greek city]; there are several large rooms cut into the rock on the west side of the quay, as if designed for warehouses; and at one corner there is a chapel partly built, and partly under the rock, which is called St. Mary's of Matala; a caloyer lives there, who belongs to a convent near. On the other side the rock is cut out into sepulchral grotts in six or seven stories, most of them consist of two rooms, one within the other, and a smaller room on each side of the inner one, in all which there are semicircular niches, which seem to have been designed for depositing the dead, and I saw the bottoms of some of them hollowed in like graves, and a stone laid over them. In searching after 'Lebena further to the west, I found out a place which I thought to be of greater consequence, because mentioned in holy scripture, and also honoured by the presence of St. Paul, that is the Fair havens, near unto the city of Lasea; for there is another small bay about two leagues east of Matala, which is now called by the Greeks, The Good, or Fair havens, [Λιμεωνές καλός]; it is about three miles to the south of a large convent called Panaia Egetria, but there are no ruins nor marks of any thing antient there; however, they have a tradition that saint Paul sailed from that place; and tho' there is a tradition that saint Paul was about Hierapetra, yet I should imagine that this has more the appearance of truth, especially as the Tables place Lifia, which must be Lasea, sixteen miles from Gortynia, which probably was to the north of the Fair havens, and north north east of Matala". From Matala we travelled to the north east

\* I found myself misled by Ptolemy to search for Lebena, the other port of Gortynia further to the east; for Metalia being to the south south east of Gortynia, and sixteen miles and a quarter from it, and Gortynia being but eleven miles and a quarter from the sea, and from Lebena, according to Strabo Lebena could not be farther east, but must have been where the sea approaches nearest to Gortynia, consequently somewhere in the bay at which the plain ends, and probably at the mouth of the old river; they told me there was formerly a town about a castle near it, which they now call Mouriella. The Tables also place Ledena twelve miles from Gortynia, which confirms Strabo's authority, who was well acquainted with Crete. I should have thought that Leon promontory, which Ptolemy places in the same longitude as Lebena, was the point at Matala, and that both might be well corrected to 55. 20; and the river Lethæus to 54. 16. and then as to the other places Ptolemy may be corrected in this manner, as to the order and the longitudes: Le-

thæus 54. 16; Lebena 54. 16; Leon promontory 54. 20; Metalia 54. 20; Cataractus river 54. 50, which probably is the river Luzuro in Homan; but if that geographer has reason for calling a point of land much further west than Matala cape Leonda, that seems to be the point, which in sailing by it we took to be four or five leagues to the west of what I found afterwards to be Matala; then Leon promontory ought to be put after Metalia, with the longitude which Ptolemy gives it nine minutes west of the river Cataractus.

" I do not find that Lifia is mentioned by any authors under this name; but Strabo speaks of Prasus as near the Lebenii, and as twenty two miles from Gortynia; so that it is very probable that Prasus and Lasea were the same city, where there was a temple to Jupiter Dictæus; for Phæstus was destroyed about this time, which must have been near Lebena, five miles to the north west of Metallum, and seven miles and a half to the south east of Gortynia, the rival city that destroyed it, and two miles and a half from the



east to a small village Panaica Saius; here we found the fardar aga of that castellate, who was very civil; but a janizary that was with him, asked who we were, demanded a passport, and not having one with us, he threatened to detain us, but at last permitted us to go on, and we staid that night at a large convent near.

On the twentieth we went to Metropoli, at the south end of the ruins <sup>Gortynia.</sup> of the antient city Gortynia, which was first built by Taurus king of

the sea, and does not so well agree with the distance of Lisia in the Tables, though indeed Strabo says, that the Hierapytnii had destroyed Prasus. The poet Epimenides was a native of Phæstus, who gave that character of the Cretans, which is quoted by St. Paul. The next place mentioned by Ptolemy, after the river Catakta, is Inatus, about ten miles more to the east, which might be at the river Coudre, where Homan has a place called Litina. The Tables place Inato thirty two miles from Hierapetra, which was an inland town, and gives title to a bishop, who resides at Hierapetra, and probably it was where Episcopi is placed in the map: Ten miles more eastward is Hieronoros, and about five miles east of it Hierapetra, and five further the promontory Erythræum. About the point which I took to be this promontory a town was seen, which we judged to be Hierapetra, there being a large opening between the mountains to the north of it; this cape is five miles west of Hierapetra. To the south east of that city we sailed by the islands Gaidurogniffa, called by mariners Calderoni, they are two leagues from the land, the larger is about two miles long: Half a furlong east of it is the other, about half a mile in circumference; and two leagues to the east there is a point called by Homan Santi Ponta, which we judged to be eight leagues to the east of the last point, which Homan calls Leonda, and must be Ptolemy's promontory Erythræum, which he places five miles east of Hierapetra, which is the same as Hierapytna, and is called also by Ptolemy Hierapolis. Ptolemy mentions only two more places on the south of Crete, the first is Ampelus, ten miles east of cape Erithræum: This I take to be a little to the east of the island Christiana, where we saw a port, and judged there was a town, or village, opening to the west of a small point, which is what Homan calls cape Stomachri Giallo. We had a plain view of the three islands of Christiana, the largest is about a league in extent every way: To the south of it are two very small ones. The last place on the south is the city Itanus, ten minutes more to the east, and only ten to the west of Samonium promontory, now called cape Salomone. Homan, who doubtless must have had his instructions from some Venetian charts, seems to have laid down these places very exactly as to their distances, though as to the bearing of the island, he shapes it in such a manner here that these places are rather to the east, than to the south side of Candia; he puts the rocks, or isles Cavallus and Farioni to the west of cape Xacro, and placing the river Xacro to the north east of it, he calls it the promontory of Itanum, and a little beyond it to the north east he puts down Palio Castro, or the old city, where doubtless there are ruins of the antient

city Inatus. If cape Salomone were brought out further east, as it ought to be, Homan's map would agree very well with Ptolemy's east end of Crete. He puts the port and cave Minoa eleven miles south, and thirty minutes west of the cape, which probably was at Porto Schigma, and if that bay set in a little more to the south, the latitude would agree better. He places Camara ten minutes more to the west, and five minutes further north; I should have inclined to have fixed it to point Trachila, if there were not a Paliocastro in the bay to the north west of it, which bay might be five miles more north than that in which Minoa is; for the ruins of an antient city there, are a great argument in favour of this situation; we may suppose it was in the south corner of the bay, and that Olus was between it and Chersonesus, which is in the middle of that bay, as Homan makes a peninsula there; and the longitude and latitude of Olus, ought to be corrected thus, 55. 5. 35. 20. The last place to the east promontory Zephyrinum is plainly cape Sidero. Strabo says, that from Minoa of the Lychi to Hierapytna, from one sea to the other, it was only seven miles and a half: This Minoa must have been another place of that name, at the bottom of the gulf of Mirabello. On the north part of Crete Ptolemy's longitudes are so false, that they are not to be regarded, for he makes but one degree and fifteen minutes of longitude, from the promontory Zephyrinum to Rhitymna, though it is two thirds of the island, and it is computed to be sixty miles only from Retimo to Candia, though, doubtless, the miles are very short. The account of Ptolemy also seems to be imperfect; for the first place he mentions is Heraclea, which was the port of Cnossus, to the east of which was Chersonesus, the port of Lyctus; which was sixteen miles from Cnossus, and is now called Cherroneso; it is a bishop's see, where there are some ruins, and here was a temple to Britomartis, or Dictynna. The Tables make it sixteen miles to Licium, probably Licetus; but if a place called Toxida, where there are ruins, four miles to the east of Candia, be Licetus, which is two hours from Cherroneso, it ought to be rather put six miles; Arcade is sixteen miles further, from that place to Blenna thirty, and to Hierapetra twenty, and so ends the northern rout of the Tables from Gortynia; there being another more to the south from Hierapetra to Gortynia, in which there are some omissions, Inato only being mentioned in it. Strabo computes Licetus to be only ten miles from the sea, and fifteen from Cnossus; it was one of the flourishing cities, when Cnossus lost its privileges, before the time of Strabo; but afterwards, as he observes, Cnossus recovered its antient dignity.



Crete. The old river before mentioned, supposed to be the river Lethæus, is a mile and a half to the south east towards the other side of the plain; and it is probable that the great city of Gortynia extended to it. Homer mentions it as a walled city; but the walls were afterwards destroyed: The circumference of the old city, according to Strabo, seems to have been six miles and a quarter; but it appears to have encreased very greatly; for Ptolemy Philopater beginning to build walls round it, did not compleat his design, and yet he built walls that extended eleven miles and a quarter. All over the fields towards the river there are heaps of stone; the south west part of the city seems to have extended but little farther than the river Metropolianos, which runs on the outside of Metropoli; it stretched to the north east as far as the village Aioufdeka, being about two miles in breadth, and computing that it extended two miles to the river from the foot of the hills, which are north west of it; this makes the circumference but eight miles; so that it is very probable that the city stretched away towards the river, as the most commodious situation by reason of the water; it might also extend up the side of the hills, and to add to its strength, the walls might be built along the top of the lower hills; for as I shall observe, there are some ruins now seen upon a hill to the south west of the rivulet Metropolianos. To the north of the village Metropoli, on the east side of the rivulet, and at the foot of the hill, is the antient metropolitan church of Titus, who, it is said, was the first archbishop of Crete, settled here by saint Paul, who in his epistle to him, tells him, "That he left him in Crete; that he should set in order the things that were wanting, and ordain elders in every city". I shall speak of this building in its proper place. The principal ruins of the city extend for about a mile to the east of the church towards Aioufdeka. The nearest ruin to that village is a building which was doubtless either a theatre or amphitheatre, but it is almost entirely destroyed; it was cased with large brick, the walls are four feet thick, and it was about a hundred and fifty feet in diameter in the area within. The arches on which the seats were built are twenty two feet deep and fourteen broad; there is another wall ten feet more to the west, and there seem to have been two square towers, as if designed for stair-cases; but I cannot certainly say whether there were any arches on this side; it does not appear that there were towers in any other parts: As the building is not large, I am inclined to think that it was a theatre. The common people call it a castle, and say that all these buildings are the work of one whom they call Antipata Ovechios, who, they say, was a king. Further west towards Metropoli there are ruins of a very grand building, the front of which to the east is almost entire, and the walls of it are seven feet thick, cased on both sides with fine brick; and in order to bind the walls, there are layers of large bricks two feet six inches long, one foot two inches broad, and two inches thick, at the distance of every four feet. The door in the middle, which was built with hewn stone, seems to have been arched, but the stones are taken away, and it measures twenty five feet two inches in breadth, and the wall on each side is forty feet in front, so that the extent of the whole front is one hundred and seven feet. On each side of the entrance there are two pedestals of marble,



which seem to have been designed to place some statues on. Going from this place westward towards the antient cathedral church, I saw two fine pillars of grey granite laying on the ground, which were two feet in diameter ; we then came to a strong building, about thirty feet square. Further on is a round building on an advanced ground, which is ninety feet in diameter : The walls are nine feet thick, cased on the outside with brick ; there are apartments all round five feet broad, and seventeen feet long, which might be for some uses of the temple, and within there were shallow niches four feet ten inches wide, probably as many as there were apartments without ; this building seems to have been a temple. Beyond this, towards the north, are ruins of another large building, and south of that remains of an ill built aqueduct, which conveyed the water from the hills, and, I suppose, it was brought along the side of them from a spring, which is two miles to the south west, in the way to what they call the labyrinth. Where this aqueduct ends, there are remains of some very considerable building, which probably was a prætorium, where they held their public assemblies ; for on the stones that lie on the ground there are several defaced inscriptions to the honour of the magistrates : From some pedestals that remain I could see there had been eight columns, which probably were the remains of a portico round the building, the entrance seemed to have been to the south west ; and the pedestals that remained on the north west were probably the portico on that side of the building. Going on towards the church, I found an imperfect Greek inscription well cut on a marble stone, in which I saw mention made of an archbishop ; near it are the foundations of a building, ending like the Greek churches in a semicircle ; and very near the metropolitan church there are several pieces of marble entablatures and columns ; and on the other side of the rivulet there are some ruins near to the south west corner of the cathedral, which may be remains of the archbishop's house. The antient cathedral is on the north side of the stream Metropolianos that runs by the village of Metropoli, which is at the distance of half a mile from the church, and is doubtless the quarter which belonged to the church in the first ages of Christianity. It is with great reason supposed that Titus resided here, and that this church was afterwards dedicated to him ; it is above a hundred feet long, and fifty broad ; the east part is almost entire, and shews that it has been a noble fabric ; the walls are three feet and a half thick : I observed in the walls one tier of the stones laid flat, and another set up an end alternately, after the very antient manner of casing with hewn stone. On the east end within there are some Greek letters round a square stone, and two defaced inscriptions on the outside of the walls to the north ; there appears to have been a portico before it. The rivulet washes the foot of a hill, on which there are the foundations of many walls like fortifications, and the ruins of some building on the top of the hill, where there is a chapel to St. John Baptist : This probably was the citadel, and here might be the temple of Diana, a place of security, where Hannibal deposited his vases of lead, as if they were full of money, and left carelessly in his house some brass statues, which he filled with his gold ; and thus the cunning general defended himself against the avarice of the Cretans, who guarded the temple more against Hannibal, than to secure



the imaginary treasure from robbers. Going about a mile further to the south west, we ascended the hills, and came near the top of them, to what is called the labyrinth; though that famous building, so renowned in history, was at Cnossus, and no remains of it were to be seen in the time of Pliny. This place is nothing more than the quarry, out of which the city of Gortynia was built, for though they had rocky hills close to the city, yet doubtless the quality of this vein of free stone, which is very good, and runs large, determined them to bring their stone from this place, though it is a league from the town; and they might choose to hollow out such a large grotto, rather than work this quarry in the common way, that their families might retire to it on any invasion, and secure their riches. The first part of this passage is broad, and it divides afterwards into several ways; I went to the end of all of them; the alleys are from ten to twenty feet wide, and about eight feet high, and the small stones that are not fit for use, are piled up on each side; from the principal walk one enters by a narrow hole to an alley, which soon leads to two or three ways, that meet at the further end, where I saw the most curious thing in it, which is a small circular room, about twenty feet high, terminating above like a cupola, from all parts of which the water is continually distilling: In returning, the great difficulty consists in taking care to avoid going back again into one of these ways, for which purpose a little observation of the place is necessary. It is probable that there were many other entrances into the quarry, which are now stopped up, and especially at the further end, where the greatest quantity of stone seems to have been dug; they had, without doubt, machines for the easy conveying of the stone along the sides of the hills down to Gortynia; this quarry resembles those near Paris, and at mount Aventine in Rome, though it is rather inferior to them. To the south of this grotto there is a round pointed hill, towards the top of which is a village called Sifout Castelli [The Jews castle], because some Jews lived there in the time of the Venetians, or, as others say, were sent there by them: Opposite to this in the plain is the village of Castelli, where I saw in the house of the descendants of signor Hieronymos a relief of the head of a goat, with a festoon hanging from each horn; it is indeed well done, and is mentioned by Tournefort; but it is only the corner of a broken marble coffin, for I saw one of the same kind at Aioufdeka, with heads in relief over the festoons, and the goat's head at the corners.

It is said that Agamemnon, having been driven by a storm to Crete, built three cities in this isle, two of which he named from his country, and one in memory of his victory: The names of the cities were Mycenæ, Tegea, and Pergamus. I could learn nothing of these places; but I see in Dewit's map castle Pergamo to the south east of the labyrinth, and to the north east of Matala; and about that place I see Pirgo in Homan, but that may be only a general name for any tower, so that it is uncertain whether Pergamus was in these parts. However it is said, that the Pergameans used to shew the tomb of Lycurgus, who, according to common history, having obliged the Lacedemonians by oath to observe his laws till his return, came to Crete, and, as some say, killed himself, or more



probably did not return home, but remained there to the time of his death. After I had seen this quarry, and all the antiquities of the place, I went out to copy some inscriptions, but the janizary not being with me, the Turks gathered about, and insulted me to such a degree, that I was obliged to give over my business till the janizary returned.

## CHAP. V.

## Of TEMINOS, CNOSSUS, and CANDIA.

**W**E left Gortynia in the evening, and travelled some miles to the farm house of a convent, and on the twenty-second we went twelve miles to the large convent of faint George Panosity, situated in a very retired place; it is irregularly built, but in the middle of it there is a beautiful small church with a fine front of Italian architecture; they pretend to have a hand of faint George here.

Twelve miles to the south east of Candia we came to a village on a hill called Teminos, which gives name to a castellate, it is about eight miles from Gortynia: When we went first to the priest's house in this place, they said he was not at home, which is a method they take to avoid being troubled with soldiers, and the people of the pasha; but when they knew who we were, he soon appeared, and we found them to be the best sort of people we had met with in all the island. To the east of the village the hill rises up in a rocky point, which is of white marble; this height has been fortified on the west side with no less than three walls one over another; on each side of it there is a descent to a plain spot, where there has been a town, which was probably of the middle ages, as there are three or four churches still remaining; this part was walled round likewise, but all the walls both of this and the castle are built of rough marble, and with little art, excepting some part of an old town wall, which is without the other wall to the north of the supposed city; this appeared to be very firmly built, and to have in it a mixture of antient brick, as also a small building near a church about half way up the west side of the hill, both which I look on as marks that it was an antient town; the people say that Minos lived on this hill; I am inclined to think that it is Panona of Ptolemy, which he places twenty miles north of Gortynia, though the longitudes of both ought to be corrected; Homan does indeed put Panon as a village a league or two north of Temini. From this place we went on to Candia, and from that city to Cnossus, a league to the east south east. A castellate in this province of Candia is called Cnossou from this place: The spot where the small remains of old Cnossus are, is now called Candake, doubtless from the trenches which the Turks made there round their camp, that being the meaning of the word in modern Greek; it is a level spot of ground of a small extent, encompassed with low hills; to the south of it there is an eminence, on the top of which is a village called Enadiech: The Turks bombarded Candia from this spot, being encamped on



on the site of the antient Cnossus; it is probable this hill was part of the antient city, and that the fortress was built on it, for the plain is not four miles in circumference. Strabo describes this place as five stadia distant from the sea; between which and the city there is a rising ground, and two little hills on it, appearing at a distance like barrows; on the east side there is the bed of a winter torrent, which may be the river Ceratus that ran by the city, from which, in very antient times, it had its name: This city was twenty five miles from Gortynia, and is famous for having been the residence of king Minos, where he had his palace: The labyrinth also was here, concerning which there are so many fables; but even in the time of Pliny there were no remains of it: This city was a Roman colony; Heraclea was its port; but in the time of Minos, Amniso was used as its harbour, where there was a temple to Lucina, which possibly might be at the mouth of the river Cartero nearer Candia, where Homan has a place called Animos. I take the torrent east of Cnossus to be that which is called Curnos by this geographer. Cnossus was also famous for its bows and arrows, and for a dextrous use of that sort of arms. There are some little remains of the walls, especially to the north, which shew its extent that way; and there are four or five heaps of ruins about the little plain, but there is only one which can give an idea of what it was, and it would even be difficult to determine for what use this was intended; it is an oblong square fabric of rough stone, but seems to have been cased either with hewn stone or brick; to the north there are fifteen arches, which are six feet wide; there are the same number of arches on the south side, which are about eighteen feet deep, like the arches on which the seats of theatres are built; the space within the building is about forty five feet wide. About a quarter of a mile to the west of the town there is a building near the road, which is ten feet square within; the walls are six feet thick, and cased with brick inside and out; it seems to have been some antient sepulchre; the people say it is the tomb of Caiaphas, and the most modest account they give of it is, that he landed at this place, where he died and was buried, that his body being found above ground, they buried it again, which happened seven times, and at last they built this strong fabric over it, which, they say, prevented its rising again, to which they add many other circumstances equally ridiculous. I mention this only to shew that the people of Crete have now as great a genius for inventing and spreading fables, as they had in the times of Paganism. It is said that several thousand Venetians falling out to attack the Turks on the hill of Enadieh, were repulsed with a great slaughter in the valley to the west of it, a pannic having seized them on the accidental blowing up of some gunpowder.

About four leagues to the south east of Cnossus is mount Joukta, which is the name of Jupiter in the modern Greek; they call him the god of the Greeks, and say, that the antients called him Dia. They relate that there was a temple dedicated to him on this hill, which was much resorted to by the heathens, and it has been said that Jupiter's tomb was there; they have now no tradition that his sepulchre was at Cnossus, as was affirmed in the last century; but, they say, that he was buried in a grot on mount Ida, and that there comes out of it such a wind that no one can enter it; but  
among



among people of such genius for invention, there have not of late years been wanting, those who would fix all particulars of antient history to certain places.

Many have thought that Heraclea, which was the port of Cnossus,<sup>Heraclea.</sup> was situated where the town of Candia now stands; and I saw many sepulchral grotts on the east side of a mountain torrent, which is to the east of Candia, called in Homan's map Cazaban. The situations given by Ptolemy in this part rather cause confusion than help to the discovery of places; others have thought Candia to be Cytæum of Ptolemy, tho' doubtless the former is more probable.

The town of Candia is situated in a plain country on the east side of a <sup>Candia.</sup> large bay, having to the west of it a broad chain of hills, which are called Strongyle, and make a point out into the sea, which is the Capo Saffoso of Homan, and must be the promontory antiently called Dion. These mountains, together with the eastern parts of mount Ida, and the higher hills towards the plain of Messares, in which Gortynia stands, make a sort of a semicircle, which opens to the north: This country consists mostly of small fruitful hills, which produce great quantities of excellent wines, but it is a level country on the bay. Opposite to Candia is the uninhabited isle of Dia, which is said to have its name from Jupiter; it is called Standia by Europeans; there are three good ports to the south of it, where the ships of the Maltese, as well as others, usually anchored during the siege of Candia. The city of Candia, before it was fortified by the Venetians, was but a small town, encompassing its port, and extended, as it is said, by Tramata gate from the north, to Sabionera gate on the east. The present city, which is of a semicircular figure, and very strongly fortified, may be about four miles in circumference, though they affirm that it is twice as much. The city was taken by the Turks in one thousand six hundred sixty-nine, after a siege and blockade of twenty three years; the Venetians having lost thirty thousand men in the siege, and the Turks seventy thousand. In the year one thousand six hundred sixty-seven, twenty thousand Turks and three thousand Venetians were killed; five hundred mines were blown up; there were eighteen combats in the under ground works; the besieged made seventeen sallies; and the city was assaulted two and thirty times; so that it is deservedly reckoned one of the most famous sieges recorded in history. There are in Candia six thousand men belonging to the six bodies of the Turkish soldiery, but those include all the Turks who are fit to bear arms; for they all belong to some military body: They have about fourteen mosques, six or seven of which were churches. There are some families of Armenians, who have a church; the Greeks likewise have a church belonging to the convent of mount Sinai, and another at the house of the metropolitan. The capuchins have a small convent and chapel for the consul and French merchants, and the Jews a synagogue. The city is well built, though some parts of it near the ramparts lie waste; the streets are broad and handsome, and the shops built after the Venetian manner. A wall is standing of the antient palace of the governors, and in the piazza there is a fine fountain of the work of Vincenzo; the lower basin is adorned with excellent bas-reliefs; the upper basin is supported by four lions, and had in the middle a fine statue by the



same hand, which the Turks destroyed. The entrance of the port is narrow and difficult, having only nine feet water, and there is but fifteen within, but there is a good road without the basin; there are several fine arsenals about it which are arched over, in order to build or lay up ships or galeotes, though many of them have been destroyed; the port is made by two points of rocks that run out into the sea on the east, west, and part of the north side, on which walls have been built, and the port is defended by a strong castle. I had designed to have gone further to the east, at least as far as Cerroneso, but they advised me against it, as the people in those parts are very suspicious of all Europeans, on account of their being so frequently disturbed by the Corsairs.

## CHAP. VI.

### Of mount IDA, and RETIMO.

WE set out from Candia on the twenty-fourth<sup>a</sup>, and travelling to the west, went over the mount Strongyle, and laid in a kane at a village called Damartal. On the twenty-fifth we came into a pleasant country full of small hills covered with oak, olives, and the plane-tree, having vines twining round them. We travelled twelve miles to a kane and fountain called Papatebrisy, and going two miles further we saw the high hill of Val Monastere to the right, and at the end of six miles came to the village of Perameh, on a river of the same

<sup>a</sup> Continuing along the coast from Candia, to the west of the city there is a river called Jesir; Ptolemy puts Panormus after Heraclium, but I have reason to believe that it was west of Dion promontory, so making that amendment, and correcting the longitudes without altering the order of the places, the first place is Cytæum, the latitude of which and of Heraclea ought to be rather 35: 10. as being more south than the cape: This town might be in a little bay to the west of the great bay of Candia, where Homan places Paliocastro. What he calls cape Saffoso, and De Lisle, as well as the inhabitants, the cape of the Cross, is the old Dion promontory. Here the road is over high mountains called Strongyle. On the east side is the high mountain of the Cross, where there was a church of that name; and to the west the mountains are called Val Monastere, from a small convent. As Ptolemy is very faulty in the north part of Candia, till he comes to Rhitymna, I have on the observations I could make corrected him thus: Heraclium 54: 30. 35: 10. Cytæum 54: 20. 35: 10. Dion Promont. 54: 10. 35: 15. Panormus 53: 45. 35: 10. Pantomatrium 53: 35. 35: 6. Rhitymna 53: 30, 35. The first place which I put west of the cape is Panormus, because near the castle of Milopotamo (which gives name to a castellate here) Homan places Panormo, and calls a mountain by that name. This place I take to have been on a small bay, which is called

Astomia. To the south of this place about eight miles, there is a large pleasant village called Magarites, which seems to have given title to the bishoprick called Margaricensis: South of this village about a mile, and east of the deep valley that extends towards the sea, I saw an old tower at a distance, and enquiring about it, they told me, it was a work of the antient Greeks, and they call it now Teleuterna, so that without doubt the antient Eleutheræ or Eleuterna was situated here, and Subrita must have been somewhere under the mountains towards Retimo. To return to the sea; Four miles further to the west was Pantomatrium; this seems to be a place about a mile north of the convent of Arfani, on the river Stavromene, which runs near the convent of Arcadi; the place is now called Airio [*Αἰρίο*] and they have a tradition that there was a city here, and that it was a bishoprick; they say the old name was Agria, and that the bishop's title was 'O 'Αγρία, and probably it is the bishoprick called Ariensis, or another called Agiensis, both of them mentioned after the see of Milopotamo. A little east of it is a village called Episcopè, where they suppose the cathedral church was. At Ariou are some heaps of stones about the fields, enough to shew that there have been some buildings there; and on the west there is a small church, built to the cliff of a rock, and is called Panaiea Chryfopay [The Madonna of the Golden Spring].



name: Opposite to this place there is a port called Astomia, where the Maltese came ashore this year, and carried away above twenty Turks from a village called Delabolou, which is near a league from the sea; it is said that this descent was occasioned by a servant of the aga of the village, who having been ill used by his master, went to the Maltese at Gozo, shewed them the way, and, it is said, had the revenge to assist in binding his master. We went three miles out of the high road in a pleasant valley on the south to a village called Magarites, which was given to the Cuperlis, with many other villages about Candia, when their ancestor took that city: We were here directed to an untenanted house, where two priests of the convent of Arcadi came to us, and afterwards the steward of the pasha Cuperli, who brought me a present of a nose-gay and a water melon; and when I went away he met me at his door, and served us with wine, melon and wallnuts, and fired a gun at our departure, which were all marks of his civility, for which I made him a proper acknowledgment. They have here a manufacture of a fine red earthen ware, something like that of the antients. About a mile further we passed by a church of saint Antonio in a grotto. Travelling still in a pleasant narrow vale, I saw a tower at a distance called Teleuterna, which I conjectured to be some remains of the old Eleuterna; four miles further we passed by the ruined convent of saint Antony, belonging to the monastery of Arcadi: Soon after we came to a small plain between the hills about four miles in circumference, in the middle of which is the large convent of Arcadi, which was erected in the time of the Venetian government. It is a handsome building, round a large court; they have a good refectory, and a very fine church in the middle of the court, with a beautiful front of Venetian architecture; the convent has a large income, above a hundred caloyers, and about twenty priests: I was received here very civilly by the abbot, and conducted to the apartments allotted for strangers; and the abbot always came and took his repasts with me. On the twenty-sixth I set out in the afternoon with three caloyers to go to mount Ida, which is about six miles to the east of the convent; the road is very bad between the hills, which are covered with ever-green oak: We came to a farm-house belonging to the convent, where they killed a sheep for us; we went on further to a grotto, where we made a great fire and lay all night. On the twenty-seventh we went near three hours to the foot of the high mountain.

Mount Ida is now called by the natives Upsilorites; it is probable <sup>Mount Ida.</sup> that Jupiter passed great part of his youth amongst these mountains in the manly exercises of hunting and drawing the bow, as he is said to have been educated here. This mountain extends to the north west almost to Retimo, being bounded to the south west by that valley which is to the north east of mount Kedrosè, on the side of which I saw at a distance the convent of Asomatos, and to the north east by those narrow valleys which divide it from mount Strongyle, and so extended to the south east, to the plain in which Gortynia stood; but what is properly mount Ida, is one very high mountain in the middle, or rather towards the south side of them; it is of a grey marble, and the surface being of loose stones, makes it very difficult to ascend: There is no verdure on it, except a few small shrubs or herbs; I was two hours and three quarters ascending



ascending to the highest summit, for it has another to the west somewhat lower. I conjectured that this mountain is not so high as mount Libanon, or the Alps. In some hollows, especially in two which I saw, there is snow all the year round, which is carried in summer to Retimo for the use of the pasha. On the top of the mountain there is a low church built only of loose stones, dedicated to the Holy cross. It commands a glorious view of almost the whole island; and in a clear day, it is said they can see many of the isles of the Archipelago; I saw from it the small islands that are north of Settia. A little way up the north side of the hill I went into a small rough grotto, which is the only one that I could hear of about this place. As barren a spot as this mountain is, I saw a flock of sheep on the highest summit of it, and I took particular notice of the shepherds laying the snow on stones exposed to the sun, and receiving the water in their bottles as it melted, and they drink it without finding any ill effects from it. I returned to the convent; and on the twenty-eighth travelling northward, passed through the villages of Amnato, and went to the mouth of the river Stavromene, on both sides of which there are ruins, and the place is called Airio. We went a mile southwards to the rich convent of Arfani, which is subject only to the patriarch of Constantinople; it is pleasantly situated, and the estate that belongs to it produces some of the best wines and oil in all Candia. The abbot pressed me to dine with them, and made a very grand entertainment; and on drinking certain healths, they chanted some Greek verses; this convent lying in the road is at a great expence in entertaining strangers; and the Turks are not content with that, but take away with them whatever they want on the road. We went eight miles to Retimo, passing over the river Platania, and through a beautiful village called Chamaleore. At Retimo I was received in the house of the English vice consul.

Retimo is situated on the bay antiently called Amphimale; it is on a peninsula that runs northward into the sea, at the north end of which there is a high rock, strongly fortified; to the south of it there is a level spot of ground, on which the town is built, defended by a wall built across the neck of the peninsula, which on the west side extends to the hill on which the castle is built: Though the city is almost encompassed by the sea, yet they find plenty of good fresh water wherever they dig, and a fine stream is brought to the town from a spring that is near, which runs like a river from a handsome conduit made by the Venetians; and though it is a rocky soil, and there is no morass near it, yet, I know not for what reason, it is accounted an unhealthy air; the situation is delightful; and on the east side, facing the sea, there are some very fine houses of the Venetian architecture, with gardens behind them extending to the sea side. There is a Doric door to one of the houses, which may vie with any piece of modern architecture; there is also a fine tower, where there seemed to have been an entrance to the port, on which there was a clock in the time of the Venetians; the port is a small basin to the east, into which large boats only can enter; but the ships anchor abroad in a good road. There are here some French factors for the merchants of Canea and Candia, in order to export oil; but there are no priests of the Latin church in the city.

They



They compute that there are about ten thousand souls in the town, three thousand of which are Turks who bear arms ; there are about five hundred Greek families, who have a church and a bishop residing here : There are six or seven families of Jews, but they have no public synagogue. They have an old proverb which mentions the people of Retimo as given to letters, but probably it may have no other foundation than that this town has produced a great number of priests and monks. The grand vizier Ibrahim Pasha, who enjoyed that office at the beginning of the present grand signor's reign, was in exile in this place ; I was told that he was first of all caia, or minister to the black eunuch, who advanced him to this office, and when he was in it, he was so sensible of the exorbitant power of that favourite, that he had laid a scheme to send him off in a galley, which he had prepared for that purpose ; but his design being discovered, he was himself sent away in that very galley to be a pasha in Negropont ; it seems the vizier had obtained a promise from the grand signor not to touch his title or estate, so he was ordered to the honourable pashalic of Romelia, on purpose to put him to great expences, and about six years ago was sent to this place, where he lives in a very honourable retirement : The pasha sometimes goes to his levy, but the station of the vizier exempts him from returning the compliments even of the governor of the province.

When I was at Retimo I heard of a German slave, a native of Silesia, who was taken in the wars with the emperor, and I agreed for him with the Turk his master for two hundred dollars ; every thing being concluded, the property of him was transferred to me by kissing the feet of his old proprietor, and then of his new master. I proposed to give him his choice either to remain with me as a servant, or to be given up to the priests at Constantinople who redeem captives, on their returning me the money. The love of his native country made him choose the latter, and I delivered him up into their hands about a year afterwards.

## C H A P. VII.

## Of the places between RETIMO and CANEA.

WE left Retimo on the twenty-ninth, and continuing on westward along the mountains in a very stony road, we came to the river Petrea, over which there is a very extraordinary bridge lately built, consisting of one arch, which cannot be less than fifty feet wide, and, as I conjectured, was sixty or seventy feet high. A little beyond this we left the province and castellate of Retimo, and came into the province of Canea, and the castellate of Apokorano, which has to the south the independant castellate of Sfachia before mentioned. Soon after the entrance into this province we came to another village called Armiro, where there is a garrisoned castle, and a kane. A little to the east of it, a very plentiful salt spring flows out from the bank in a large stream ; we lay in a kane in this place. About a league to the



south east, under the hills which are called Corunna, there is a small lake and village of the same name. On the thirtieth we proceeded on our journey, and passing over those hills which make cape Trapani, the old promontory Drepanum, we came to the pleasant narrow vale of Apokorano, through which there runs a stream that is divided into two parts by a hill called Scordiani, and empty themselves into the sea near a village called Calives: To the west is the end of those hills called Melecfa, which make the south east side of the bay of Suda; they are a continuation of the mountains of Omalo, or Sfachia; and towards the north east of them, where they are highest, there are ruins of some antient city, which, I suppose to be Minoa, and according to Ptolemy it was the nearest place to the promontory of Drepanum on the west side; these ruins are called Paliocastro. At the north end, which is the highest, there seems to have been a castle, and some walls of rusticated stone remain, which are nine feet thick. As the situation is high, and they have no water, the whole town had cisterns under it, of which I saw a great number; the circumference of the place on the top of the hill might be about two miles. The chief ruins are about the middle of it, where there is a house, a church, and lands belonging to the convent of St. John of Patmos; under an area, which is near this house, there is an arched cistern, which seems to have been lined with brick; to the north of these are remains of a church; and to the west of the house there are large cisterns, cased with fine brick; to the north of this there is a large arched building; and to the east of the house a smaller about twenty-five feet square, with some niches, which seem to have been designed for statues; it appears as a rough building, though probably it has been cased. Towards the foot of the castle are some pieces of fluted pillars two feet six inches in diameter, which might be the remains of an antient temple.

From Paliocastro I proceeded on westward on the side of the hills, over the south east side of the bay of Suda; this bay is near a league broad, and well sheltered by the land, which runs out in a point from the south west to the north east; it is a very good harbour, where all the large ships lay which cannot enter the port of Canea. Towards the opening of this bay, on the west side near to cape Melecca, there is an island called Suda, which is near a mile in circumference, having a small rock at each end of it; this place was strongly fortified by the Venetians, and not taken by the Turks till after they had conquered the Morea; about which time Spinalonga was likewise taken, which is a fortified place near Mirabello towards the east part of the island. The people of Suda by their capitulations were permitted to go away, and many went aboard the Venetian ships; but some choosing to stay and settle on the island, being either Greeks, or allied with them, on some disgust the pasha got an order from Constantinople that all who were taken there should be sold, which accordingly was executed, and those who had not money or friends to pay their ransom, were made slaves; many of them who were redeemed, at this time live on the island under French protection: There are only about a thousand Turks in the island who bear arms. The east part of this bay is made by cape Drepanum, now called Trapani, and the west by cape Melecca, the old promontory of



Ciamum, which is about a league broad ; the country is called Acrotery, and the high mountains that cross it towards the north end, from the south east to the north west, are called Sclouca. Ascending up the high land of this cape, I passed by two ruined convents of St. Matthew and St. Elias, and on the height came to the Greek nunnery of St. John Baptist ; it is built like an hospital, round an oblong square court, consisting only of one story, and a church in the middle of the area ; there are about forty professed nuns in it, and sixty that have not taken the vow ; they are governed by an abbess, and are dependant on the convent of St. John the hermit, the priests of which officiate in this church ; but this nunnery is like the Lutheran nunneries in Germany, or rather like the large nunnery, which I afterwards saw in Scio, where they have their separate houses, and live on what they have, or can earn by their labour. This nunnery is open for all persons to go in, and consists mostly of widows and old women, who have no allowance, but live by their labour and charity, or by what their relations send them.

To the east of the cape, opposite to the fort of Suda, there is a village called Sternes, from the great number of cisterns there ; this being the only way by which they are supplied with water. This village is remarkable for nothing but eight or ten chapels in it : These and the great numbers which one sees all over the island, seem to have belonged to houses ; it being probably the devotion of the middle ages, when this island was recovered into the hands of the Christians, to build chapels near their houses.

On the south side of the mountains called Sclouca is the beautiful unfinished convent of the Holy Trinity, built round a large court, with a grand entrance, and a magnificent church in the middle. Going up the hills of Sclouca, we came to the convent of St. John the hermit ; it is built like a castle, with a square turret at each corner : They had begun a very ornamental front to the church in the middle of the court, adorned with sculpture, but in a very bad taste. The bishop of Canea is abbot of this convent : Going from it to the north east about half a mile there is a large round grot, in which there are some high pillars made by the distillation of the water, and a figure which resembles a fitting bear, from which it is called the Cave of the bear ; at the entrance of it there is a chapel of the virgin Mary : From this grot one goes down the hills towards the deep bed of a winter torrent, there being high mountains almost perpendicular on each side. There is a descent to the lower part of the hill by one hundred and forty steps to a place called Catholico, which was probably a chief convent over several others ; for they generally give that name to the head, or mother convents and churches. A bridge fifty feet high is built over the channel of this torrent ; on the other side there are two hermitages one over the other ; and on the south side is the church called Catholico in a grot, with a handsome front built to it, and near it there are two or three houses left unfinished, by reason of the Turkish invasion ; it is a very proper place for retirement and solitude, there being no other prospect from it, but that of the sea and the rocks : There is likewise at this place a curious



rious grotto, which extends for near a quarter of a mile; there are many petrifications in it, made by the dropping of the water, and at the end of it there is a table cut out in the rock, which has received a coat from the dropping of the water like rock work, and has a very beautiful effect; this grotto exceeds all that I ever saw in the beauty and flenderness of the pillars, one of which is near twenty feet high, and they are transparent: As I had seen stones of this kind hewn out of a grot at mount Libanon, which were used as white marble, and appeared to be alabaster; this made me imagine that when these sorts of petrifications are hard enough to receive a polish, they then become the oriental transparent alabaster, which is so much valued; and there are two curious columns of it at the high altar of St. Mark in Venice. After I left the place I was told that there is another grotto lower, which extends much further than this.

We went two miles to the west among the mountains, and saw a ruined village called St. George, and a church in a grotto, under which there is another grotto, where I was informed there were petrified bones of a larger size than ordinary, and I actually found some bones in the softer part of the rock, but not petrified; however the earth about them was almost cemented into a stone by the dropping of the water. This seems to be owing to their having deposited their bodies in the hollow parts of the rock over one another, and being covered with earth from time to time, and the holes filled up, the humidity of the place has cemented all together; for I observed in this grotto some petrifications like those in the others. From this point of land I had a sight of Cerigotto and Cerigo the antient Cythera, of cape Mallo, of the Morea, and the island of Milo: Having seen every thing that was curious, I returned to Canea.

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#### C H A P. VIII.

Of the natural history, people, customs, and the military and ecclesiastical state of CANDIA.

**T**HE island of Candia is for the most part hilly and mountainous, resembling Wales, or the territory of Genoua; the mountains are mostly either of free stone, or of marble, which is either grey or white; the hills are nearest to the south side of the island, and consequently the northern parts of it are the most pleasant, and best inhabited: it abounds much in springs and fountains, which they find even close by the sea side, if they dig wells down but a few feet deep; most of the rivers are dry in summer, but in winter many of them are very dangerous torrents. I do not find that they have any fresh water fish except eels. The most remarkable sea fish here are the scarus, and the red shelled oyster shaped like a scollop. The island does not produce any minerals, and very few natural curiosities of any sort, except in the vegetable



getable kind. There are a great variety of trees in it, both of the Asiatic and European growth <sup>b</sup>.

As to wild beasts, I could not be informed that they have any other <sup>Beasts.</sup> except the goat and the hare; they have the red large partridge, which they call coturno, and a particular bird of the size of a black bird, and of a bleuish grey, which, when kept in a cage, sings finely, and is called petro cockifo, or the bird of the rocks, which it frequents, and by the English the solitary sparrow; they have also another bird called potamida, because it is mostly about the rivers, and sings very finely. It is reported that there are no venomous animals in this island; they say, they have two sorts of snakes, one called ophis, which is spotted black and white, much of the colour of the adder; the other is the ochedra, which is smaller, and, as some pretend, is the sort of viper which fastened to saint Paul's hand in Malta, and, as they say, was afterwards harmless; they have an animal like a lizard called Jākonië, which the people apprehend to be exceedingly venomous in its bite, and some say by a sting in its tail; but having some of them caught, I saw they were the very same as the finco or stinc marin of Ægypt, which are harmless there, and are sent dried to Europe from Ægypt, without dismembring them, and go into the composition of the Theriaca; they have also the lizard, and a sort of spider called Phalangium, which is very venomous, especially in hot weather, and it is said that music and dancing helps towards the cure, as in the bite of the Tarantula. They have a strong rough middle sized breed of horses, used mostly in the towns; in the country they have generally mules and asses; the former are used by the Christian ladies, who ride after the English manner; but the Turkish females, who veil their faces, ride like the men. The roads being very stony, and in many places narrow, there are no wheel carriages in the island.

They do not compute above three hundred thousand souls in the <sup>Inhabitants.</sup> whole island, and reckon the number of Christians to be more than double the number of Turks: The inhabitants consist partly of the antient people of the island, who may be supposed to be very few, and partly of the descendants of the twelve noble Cretan families already mentioned, partly of Saracens, who conquered the island, of whom it is probable there are not many; and some Venetians settled here during their government, who are now all of the Greek church, except some few of Suda and Spina Longa, who remained on the island when those places were taken, and have come under French protection; or lastly, they are Turkish Mahometans brought from Constantinople, and other parts to this island, either as soldiery, or as colonies to forfeited lands.

<sup>b</sup> Its trees are the cypress, pine, ever-green, oak, willow, caroub or locust-tree, arbutus or strawberry-tree, the oak, palm, fig, olive, almond, wild pear, platanus, the bay, which they call Daphne, the myrtle, wallnut, and chestnut, asphetaunos resembling maple and jëprino, which is a sort of philirea; they have so many different kinds of grapes, that I have heard them reckon no less than seventy-two sorts; they have also a very great variety of curious shrubs, among them the bramble, which are not seen in other eastern parts; they have many rare herbs, as curled tea sage, Roman sage, and wormwood, savory, liquorice, dwarf

elder and fern, which I had not seen before in all the east, besides many others; and I saw tuberoses grow wild on the sandy shoar; but they are more particularly famous for four mountain herbs, which excel those of other parts, and are sent to several parts of Europe, the physicians always prescribing those of Crete, as Dictamnium Creticum, Epitimum Creticum, Daucus Creticus, and Origanum Creticum, and one meadow herb called Scordium Creticum: this island is also famous for ranunculus roots which grow wild, sell very dear, and are sent to Constantinople, and other parts.



Character.

The people of the island do by no means want parts, however defective they may be in the improvement of them; for they are sharp and sagacious, which they discover in their countenances; the young people are very fair and handsome, and have fine eyes; it is said the Turkish women, who veil, are more beautiful than the Christians: They answer their antient character as to invention, and taking pleasure in spreading falsehoods, and they seem also to be credulous, and fond of believing strange things; they are civil and hospitable to one another and to the Franks; but with great reason avoid opportunities of being burthened by the Turks, who command every thing as a debt due to them, and make use of their monasteries, and the houses of their parish priests as inns: These are indeed the places for entertainment of strangers, but Christians who have any honour always bestow some gratuity, that, at least, they may not be sufferers by their civility. The dress of the men here is the same as that of Cyprus; those of a middling condition and children wear only a small red cap, without any fash round it; the boors wear a black cap close to their heads, with a black silk toffel hanging down at each ear, and in summer are always clothed in white, which is a general custom among all the people in the Turkish empire for all the habits, except the outer garment, imagining that white is a cool dress. The country people wear about their necks a long towel, with which they cover their heads when they are in the sun. The children here plait their hair round from their foreheads, and bring it down so as to hang in a plait behind, and the females have often two or three such plaits, which are very becoming. The Greek women do not cover their faces, but wear a muslin veil upon their heads, and bind up the hair in ribbands, and roll it round their heads, so as to make it a high dress; they tye their petticoats and aprons near as high as their armpits; and when in high dress, they wear a sort of short stays, adorned before with gold lace. The women never sit down to eat with men that are not of the house, and though they are not so strict as the Turks, yet they rarely come into the room where any strangers are.

Constitution  
of the coun-  
try.

All people here have such a property in their lands, that only the seventh of the produce belongs to the grand signor, and when they die, the lands, according to the law, are equally divided between the children; which has reduced all the Christian families to poverty; nor can the father leave the lands in any other manner. All along the north coast of Candia small watch towers are built to observe the coast, particularly by night, and to give the alarm by making fires, in case of any descent. The Christians are obliged to keep this watch; and to shew they are on the guard, every tower is obliged to have a fire as soon as it is dark, and at break of day. The pashas have often taken money to excuse the attendance of the watch, and in three or four months after sent an order to keep it again, and then they come to a new agreement to be excused; but there having been some descents made of late by the Maltese, the guard is strictly kept, and a company of soldiers go out every night from the garrisoned towns to watch the coast. The caia, or prime minister of the pasha, gives an account of all duties to be levied, to the Christian secretary of the pasha, who sends it to the castel caia, or high constable, and he goes round to the capitaneo of each village, who levies the



sum laid on the village from every house. The harach, or poll tax on the male Christians above sixteen years old is five dollars and ten medins a head, which is about thirteen shillings sterling, and is collected by a Turkish officer sent to every castellate, who goes round and receives it. There are twenty five thousand Christians who pay harach, not including those who are in the three great cities.

There are in the garrisoned towns seven military bodies: First the janizaries, of which there are in each a certain number of different companies, or chambers called odas: But besides these there are a greater number of janizaries called jāmālukēs, who belong to chambers which are in other parts of the empire, and are settled here as merchants or tradesmen, and yet receive their pay as janizaries; and if any one of the companies are ordered away, those only go who please, and they make up their number as they can, and then the persons who refuse to go belong no more to that company, but they frequently go to Constantinople to be put into another company, and return to Candia, with a patent to receive their pay: As there are many janizaries about the country on their little estates, they are governed by a fardar in every castellate, and are subject only to their own body. These odas or chambers like the Roman legions are called by their respective numbers, there being a hundred and sixty of them in the empire; each company has from one hundred to five hundred men, which is their compleat number in time of war; in peace they generally consist of about a hundred men. The second body are the jārleys. The tisdarlees are another body of foot, who cannot be sent out of the place. The fourth are topgis or canoneers. The fifth jebegis, who have the care of the ammunition. The sixth spahis, who are the cavalry, and are supposed to have horses, and when the pasha goes out they furnish him with half the number of horses he wants, the town furnishing the rest. All the Turks belong to some military body. The harach and customs pay all the soldiers, except the janizaries, whose money is brought from abroad.

The grand signor sells the seventh part of the lands of Candia for one life, and no proprietor can be dispossessed; but the purchasers can lawfully receive out of them only a seventh of the produce, which of corn, flax and cotton, is taken in kind; as to the oyl of their olive-trees, it is exorbitantly estimated; and for their vineyards, they pay a certain sum according to the quantity of land; and silk pays a medin or three farthings an ounce. The person who buys the seventh part of any village, is lord and master of it, leaves his soubashee or steward to collect his rents, who has all the power, and the business of the capitaneo, which is to collect all occasional impositions raised on the village by the pasha; he has the number of Christian families registered, and the tax is equally divided among them, the Turks paying nothing; and even sometimes a Christian family by great interest may be struck out of the list.

The archbishop is put in by the patriarch of Constantinople, and the metropolitan makes the bishops, who put in the parish priests. The archbishop besides the revenues of his own diocese, receives a yearly sum from all the bishops; and as he pays a yearly tribute to the grand signor, every bishop is impowered to levy five medins for that purpose on every house,



house, and pays a certain sum on that account to the metropolitan. The bishop's revenue is a certain measure of corn, wine and oyl, besides the voluntary contributions of the people; he has also fees on marriages, and they generally go round their dioceses in the three Lents, in March, August, and November. If a Christian woman marries a Turk, she is not admitted to the sacrament, till she is at the point of death, and must then renounce her husband; but she goes to church, which they cannot hinder; and many of those who live in the villages are perverted by the Turks. When Candia was taken, the Christians had generally two bells to every church, which they were ordered to bring into the cities; many of them hid the bells; and it is delivered down from father to son where they are; this is known by the Turks; so that the pasha, if he would raise money on a rich family, the master is accused as having the bells hid somewhere in his land, he is carried to prison, and there remains until he pays a sum of money for his deliverance. Though many of the villages are inhabited by Turks, yet there are some villages where the inhabitants, who were formerly Christians, are almost entirely become Mahometans; some to avoid punishment, or to be revenged on a Turk, whom a Christian cannot strike; others are encouraged by the thriving of the renegadoes, who pay no taxes: So the Christians grow poor, the Mahometans rich, and purchase their lands; and thus the Christian religion daily loses ground in all parts of Turkey.

The end of the First Part of the Second Volume.

































